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THE MISSIONARY HERALD

Volume CII AUGUST, 1906 Number 8

THE officers of the Board would return their sincere thanks to the many sister organizations and to scores of individuals who have by letter or telegram or by verbal message expressed their sympathy with the Board in the loss it has sustained through the death of Secretary Judson Smith. Many of these letters bear witness to the high estimate placed upon Dr. Smith by those who have not been specially associated with him, but who have recognized his abilities and character, and who have rejoiced in the work which he has done.

A Haystack Centennial Museum

THE local committee at Williamstown, in planning for the Haystack Centennial on October 10, are desirous of establishing a temporary museum in certain of the Williams College buildings of portraits, articles, and documents of historic interest connected with the Haystack Meeting and missionaries of the early days of missions. All persons and institutions possessing such articles are solicited to loan them. The local committee, of which Rev. F. T. Clayton is chairman and President Hopkins and others are members, will be responsible for the care of all articles thus loaned, when received, and will see that they are properly packed and returned to the owners at the close of the centennial celebration. The committee, furthermore, will pay all cost for transportation of said objects. Correspondence should be addressed and all articles sent to Rev. F. T. Clayton, Williamstown, Mass. An early response is earnestly requested, as the exhibit must be arranged and catalogued by the middle of September.

The Board's Office on the Pacific

SINCE the earthquake and fire in San Francisco, District Secretary Tenney was for a time without shelter, but he has now established the office of the Board at Berkeley, Cal., and his address is Barker Block, Berkeley, where he hopes to render full service both to the missionaries going and coming and to the churches on the Pacific coast.

The Need of the World

THE quarterly number of *The Envelope Series* for July, entitled, "The Need of the World," contains five papers of exceptional interest, showing how the present conditions in Turkey, India, China, Japan, and Africa emphasize the need the world has for the preaching of the gospel of Jesus Christ. This is material of which pastors and intelligent leaders in our churches can make

effective use. This *Envelope Series*, the annual subscription for which is only ten cents, is giving each quarter a valuable and interesting collection of missionary papers.

It Is Peace

The uniform testimony coming from China of late is that the attitude of the people is altogether peaceful. What may come in the future is problematical, but at the present there are no signs of trouble. Rev. Mr. Sprague, of Kalgan, which is an inland and distant station, writes of the surprise with which they learn of the fears entertained by their friends in the home land as to an uprising against foreigners residing in China. He says: "It seems incredible there should be so much anxiety about us, when we are so quiet and not thinking of danger. People were never more friendly. In fact, there has lately been a marked increase of interest, and more people have come into our homes and have been willing to listen to the preaching. The ladies have been invited to more homes to preach, and the women have come here more than formerly. So we are more encouraged in our work."

A Missionary Institute

A preliminary announcement has been made of a Missionary Institute to be held in Trinity Church, Boston, under the auspices of the Young People's Missionary Union of Greater Boston, from Thursday evening, October 4, to Sunday, October 7. Well-known speakers are to be present, and conferences will be held on such topics as the "Organization and Conduct of Mission Study Classes," "Missions in the Sunday School," "The Work of Missionary Committees," etc. The Institute will be composed of delegates chosen by the local churches. All information in regard to plans can be obtained of Miss Martha T. Fiske, 1676 Massachusetts Avenue, Cambridge, Mass.

China Changing

It is a striking fact reported to us from Foochow that the people in their public meetings are turning their attention to various reforms in their own social customs. Mr. Hodous, of Foochow, states that the boycott meetings, which are still held, give more prominence to the discussion of foot binding and the use of opium and other evil practices than to boycott against American goods. The speakers urge their audiences to break from the use of opium, and to discourage the foot binding of their own daughters as well as those of their neighbors. Recently five educated women from Shanghai have addressed large audiences in several of the guild halls of Foochow. The galleries were occupied by women and the lower floors were crowded with men eagerly listening. Dr. J. Walter Lowry, on his recent return to China, has written home to his friends that more has happened in China during the last two years than had happened throughout the previous one thousand years. Many of our missionaries refer to a marked change of attitude in reference to independent activities on the part of the Christians. Mrs. Aiken, of Pao-ting-fu, says that the phrase now used among the converts is "*tzu li*," meaning, "stand alone," "be independent." The people were wont to follow as they

were led. They now desire to lead, and are more willing to give for the support of government and churches. And this, Mrs. Aiken says, "is sure to lead to something good."

The Herald Valued

A LADY in Ohio sends her annual subscription for the *Missionary Herald*, saying that her great-grandfather subscribed for the first number of the *Herald*, and that the family has never missed a number since that time. She is of the fourth generation to thus subscribe for it. Missionary intelligence in that family has kindled and intensified missionary zeal. Another letter received from a lady in New York contains a renewal of subscription and payment for arrearages, in which she says: "I wish to thank you for sending me the *Missionary Herald* for the past five years. I have been an invalid, and if the paper had stopped I should not have been able to send the money, as it required all we could spare for the doctors. But I am well now, and it has been the means of making me an energetic mission worker here at home. I wish I could thank you sufficiently for the good it has done me, but I will try and repay by gifts to the work it represents."

Rev. F. Franson

WITHIN a year or two letters from several of our missions in various parts of the world have mentioned the name of Rev. F. Franson, a Swedish missionary, who has given himself to evangelistic work and has rendered excellent service. In the autumn of 1904 he was at Foochow, and a notable work of grace attended his labors, the students in the college having been greatly blessed. At the beginning of the present year Mr. Franson was at Harpoot, having passed through Persia on his way to Eastern Turkey. The meetings held by him were thronged, and much apparent success attended his labors. On leaving Harpoot he passed into Central Turkey, visiting several outstations on the way to Oorfa. In April last he went to South Africa, and testimony as to his efficient service has reached us from two or three points, especially from Umzumbe. We now have a letter from Mr. Franson himself, dated Durban, June 1, in which he reviews briefly his many missionary journeys, having spent almost four years on his tour around the world, visiting Japan, Korea, China, India, and Persia. He speaks of his amazement at the great amount of missionary work done by various societies the world over, to the value of which he bears witness. He refers to the American Board, which he says was always dear to him, but still more so after this tour. He alludes specially to the noble part taken by our missionaries in educational work, which is marked by a strong purpose on the part of the instructors to lead pupils into a joyful Christian life. He refers also to the success of our missionaries in the matter of securing self-support, believing that our Congregational polity favors among the natives a vigorous and wise spirit of independence both in the direction and support of their own institutions. We are glad to make grateful recognition of the services by this evangelist, freely rendered, and we trust that he may be continually blessed in the form of work to which he has given himself in behalf of the kingdom of God.

The group on the opposite page shows the recent appointees for missionary service who were in conference in Boston on the 1st of June. The four standing in the rear, beginning on the reader's left, are Miss Elisabeth R. Logan, Dr. William Cammack, Dr. Edwin St. J. Ward, and Miss Charlotte E. Allen; on the middle row, seated, are Stephen von R. Trowbridge, Miss Alice E. Seibert, Miss Willa Carey Noble, Miss Julia E. Green, and Mr. Albert W. Staub; the two in front are Miss Sarah Libbie Seymour, M.D., and Alden R. Hoover, M.D. Of these appointees Miss Logan, Dr. Cammack, and Dr. Seymour are destined to West Africa; Miss Seibert to the Zulu Mission; Miss Green to Ceylon; Dr. Hoover, Dr. Ward, Mr. Trowbridge, and Miss Allen to Turkey; and Miss Noble to North China. These are not all leaving the country at once, and the departure of some of them may be delayed for months. Miss Seibert's departure we chronicled last month.

The Tenth of the Tithe

Dr. Henry Lansdell has written a work in two volumes entitled, "The Sacred Tithe, or Studies in Tithe Giving, Ancient and Modern," which bring together a mass of information in regard to the practice of tithe giving in all countries and in all times. The author states that as far as his investigations have gone it appears that the average Englishman, so far from giving a tithe of his income for religious and charitable purposes, has given something like a *tenth* of a tithe.

Dr. William Goodell

On the 9th of June, 1831, Dr. William Goodell landed at Constantinople to commence the mission of the American Board in that city. He had before that gone to Beirut, in Syria, expecting to prosecute work in Jerusalem; but the Palestine Mission was given up and Mr. Goodell had returned to Malta, where he was engaged in the work of translating the Scriptures into the Turkish language. The decision of the Board to commence work at the capital of the empire opened a new door for the activities of this vigorous missionary. This was therefore the seventy-fifth anniversary of the establishment of the Constantinople station. We were aware that the event was to be commemorated in connection with the annual meeting of the Western Turkey Mission in June, and we have received a copy of an "Order of Exercises" covering a number of papers to be presented and letters to be read from the past and present members of the mission. We are sorry to add that we have received no account of the meetings or of the papers presented. It must have been a delightful occasion, filled with reminiscences and stories of what God has accomplished within this three-quarters of a century. One daughter of Dr. Goodell still remains upon the missionary field, Mrs. H. N. Barnum, of Harpoot; but the first generation of that glorious band of missionaries has passed away, and comparatively few of the second generation are now on the ground. But there is a third generation, many of them children of former missionaries, who are loyal to the memory of their predecessors and are holding fast to their faith in God and in missions, who are doing valiant service and are reaping where others have sown. Perhaps some papers from this anniversary celebration may yet reach us.

CONFERENCE OF MISSIONARY APPOINTEES, HELD AT BOSTON, MAY 31 TO JUNE 6, 1906

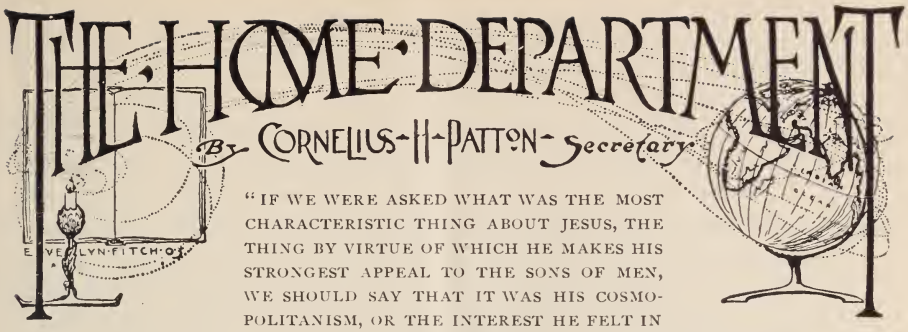
A Peaceful Revolution

The emperor of China, Kwang-sü, practically lost his throne in 1898 because of his decree abolishing the system of examinations which had for ages prevailed in the empire. This he did at the suggestion of counselors, some of whom lost their heads for having given such advice, while one of their number, Kang-Yu-wei, narrowly escaped with his life. So startled was the empire by this revolutionary attitude of their emperor that the Dowager Empress took the reins from his hands, and ever since he has been virtually a prisoner in his own palace. In order to set at rest all fear as to the reforms proposed by Kwang-sü, the empress issued an edict dwelling upon the supreme importance of making it known throughout the whole empire "that there are to be no changes from the old methods of literary examinations." But lo, the change has come! On the 2d of September last the Dowager Empress herself issued a decree, in which she says: "We have received a memorial from Yuan Shih Kai, viceroy of Chihli Province, advocating the summary abolition of the old style of literary examination for the Chujen (Master of Arts) degree, in order to allow the expansion of the modern modes of education. In this connection the said viceroy has also handed up his scheme for the successful accomplishment of the new régime."

The decree then states that though the old method was effective in its time, yet, "owing to the fact that, of late, modern methods of education have been daily on the increase amongst us, we repeatedly issued our commands to all our viceroys and governors of provinces, to lose no time in establishing modern schools of learning in such number that every member of this empire may have the means of going there to study and learn something substantial, in order to prepare himself to be of use to his country."

The possibility of the gradual abolition of the old system is referred to, but it was deemed impracticable, and the decree goes on to state that "Viceroy Yuan Shih Kai in his present memorial asserts that unless these old style examinations be abolished, once for all, the people of this empire will continue to show apathy and hesitate to join the modern schools of learning. Hence, if we desire to see the spread of modern education by the establishment of a number of schools, we must first abolish the old style of studying for the examinations."

The decree then proceeds to command all officials in the empire to attend to the opening of new schools in all the provinces, that new text-books should be prepared, and that in these modern schools of learning the same rewards be given as have hitherto been granted only to the old style literary competitions. And so, after seven years, Kwang-sü has been vindicated and his counselors have not died in vain. But what is infinitely of more importance, China has been relieved from an incubus which has impeded her progress, and has entered upon a new era, full of peril, no doubt, but nevertheless giving promise of the reconstruction of the empire in such a way as to secure its permanence and peace.



"IF WE WERE ASKED WHAT WAS THE MOST CHARACTERISTIC THING ABOUT JESUS, THE THING BY VIRTUE OF WHICH HE MAKES HIS STRONGEST APPEAL TO THE SONS OF MEN, WE SHOULD SAY THAT IT WAS HIS COSMOPOLITANISM, OR THE INTEREST HE FELT IN THE WORLD AT LARGE. . . . FOR HIM THERE WERE NO RACE PREJUDICES, NO PARTY LINES, NO SECTARIAN LIMITS, NO 'FAVORED NATION.' . . . THERE WAS NOTHING BETWEEN HIM AND THE WORLD. HIS HEART BEAT FOR THE WORLD, AND ON CALVARY BROKE FOR THE WORLD. . . . HE FELT HIMSELF TO BE THE 'LIGHT OF THE WORLD'; NOT THE 'LIGHT OF ASIA,' BUT OF THE WORLD. HE APPEALS TO THE ANGLO-SAXON AS WELL AS TO THE ORIENTAL, THE MAN OF THE WEST AS TRULY AS TO THE MAN OF THE EAST. HE WAS, INDEED, A JEW, FOR HE HAD TO BE A MEMBER OF SOME NATION, YET HE USED HIS RELATIONSHIP TO THAT NATION MERELY AS A BASIS OF APPEAL TO ALL MEN EVERYWHERE. 'I, IF I BE LIFTED UP FROM THE EARTH, WILL DRAW ALL MEN UNTO MYSELF.'" — *From a sermon by Rev. Samuel C. Bushnell, of Arlington, Mass.*

The Financial Record

The other pages of the *Herald* are full of encouraging news from the missions. The record is of a growing work abroad. How about the record at home? We are gratified to report progress here, too, as evidenced by the Treasurer's figures for June and the summary for the first ten months of our year. Our June donations show the splendid gain of $16,235.78. There is a loss of $1,641.01 in legacies, making the total gain for the month $14,594.77. For the ten months we report a total gain of $127,706.43. We have outstanding pledges of $41,001. If these may be considered good we are ahead of last year by the sum of $168,707.43. We must increase this figure to $250,000 by August 31 in order to secure our million. Here is the tabular statement: —

	June, 1905	June, 1906
Donations	$35,072.53	$51,308.31
Legacies	6,604.06	4,963.05
	$41,676.59	$56,271.36
	10 mos., 1905	10 mos., 1906
Donations	$411,466.78	$512,814.90
Legacies	81,792.43	108,150.74
	$493,259.21	$620,965.64

Increase in donations for ten months, $101,348.12; increase in legacies, $26,358.31; total increase, $127,706.43.

The Financial Outlook

One thing is certain — the churches have started on the up grade in this work. For ten months the gain has been uninterrupted. Whether we reach the million dollar mark or not, the year is certain to show an encouraging

advance. But what a pity it will be to come within sight of that long talked of and imperatively needed million and then not reach it! We must not think of leaving the Board in debt this centennial year. It would certainly indicate that we in our time are not willing to properly carry on the work established by the faith and heroism of the fathers. Did you read in a recent number of *The Congregationalist* the prayer suggested for the Haystack Centennial by Dr. A. H. Smith, in case the Board is left in debt? No such prayer must be heard upon the consecrated ground of Williamstown. Now what shall we do to prevent it? Let every church which has not made a general offering do so at once. Let every non-contributing Sunday school and Christian Endeavor society do the same. Let every church treasurer having funds on hand send them at once to Treasurer Wiggin. Let every individual who can send us an extra dollar, or ten dollars, or a hundred, or a thousand make sure that we receive the money by August 31. We are upon the eve of a great victory. Let us not allow it to become a defeat. Save us all the worry you can by remitting at an early date. The strain is great already, and it will increase rapidly during these next five weeks.

Suggestions as to Prayer

We have made every effort in our power the past ten months to increase the receipts of the Board by $250,000. There is little more we can do. The churches have been instructed, exhorted, pleaded with, a vigorous campaign of special meetings has been carried on in sixty-seven cities, individuals of wealth have been interviewed by the officers of the Board. We shall not cease to work until the last hour of the year strikes on August 31. But there is little that is new to be done. The case rests with the people and with God. Now is the time to pray if ever. God may have friends at hand to help us that we know not of. A good text for our Prayer Union this month is: "Call upon me and I will answer thee, and will show thee great things and difficult, which thou knowest not" (Jer. 33:3. A. R. V.).

A friend in Kansas writes reassuringly, saying many excellent things, among them this: "God is surely able to do exceeding abundantly above all that we can ask or think *according to the power that worketh in us*." This is a helpful quotation. The power is of God, but it must work in and through us. Another sends this brief message: "We are working and praying for you." One of our missionaries writes from Trebizond: "In returning the prayer card we must tell you how it has touched us. We need all the material aid we can have from America, but more than that we need here a spiritual awakening; 'we wrestle not against flesh and blood.'" One of our circle is traveling abroad and writes from Thuringia: "For weeks I have been praying that this financial need may be met, that the annual meeting may be held free from all debt. I think the greatest need is of a higher consecration on the part of the entire church." A friend in Wellesley, Mass., has sent several very helpful letters. In the last one she inclosed a gift, and remarks: "I felt so sorry when I sent my signed card not to have consecrated it with an offering; but I had no money then and I did not want to delay." She expresses gratitude

for all the blessings she has already received in this daily prayer for the kingdom. Another Massachusetts friend speaks of the success of our efforts thus far, but adds: "Yet to me it is a bit discouraging that such extra, almost herculean efforts are needed to fill the Lord's treasury, when at a word money flows so freely for San Francisco." We are sure, however, there is enough for San Francisco and also for us.

Home Topics for Prayer: Pray for the success of the million dollar effort. It is the last month in which we can do so. Pray for the blessing of God upon the missionary conference of young people at Silver Bay, July 20–29.

Topics for Prayer Abroad: For the young Greek who is reaching his own people so effectively (see letter from Western Turkey Mission); for the continuance of the spiritual quickening in the Marathi Mission (see letter from that mission); for our single missionary family in the Philippines (see letter of Rev. Mr. Black); for the officials in China who are to superintend the execution of the astonishing decrees recently promulgated by the government, that the impending changes may be accomplished peacefully and successfully. (See page 360.)

Trusteed Wealth

A preacher in Trinity Church, New York, recently chose as his theme the idea that every man is a steward or trustee for others and must be judged according to the faithfulness of his trusteeship. The *Wall Street Journal* commented favorably upon this, and speaks of the theme as peculiarly appropriate in time and place. It says: "We scarcely appreciate the size of trusteed wealth. The $10,000,000,000 deposited in banks, the $12,000,000,000 capitalization of the railroads, the $11,000,000,000 of life insurance in force, the billions of dollars represented by the industrial and miscellaneous corporations of the country — these are suggestive figures that disclose the enormous extent of trusteed wealth. The bulk of our national wealth is administered by a few trustees for the benefit of the many. This fact calls for a higher morality, a stricter sense of honor than in the case of business carried on for and by individuals. The man who accepts the position of director or trustee of other people's property is held to a stricter accountability than he would if acting entirely for himself. He has taken upon himself a sacred trust."

This is well said; but we suspect the preacher had in mind, not the wealth of others which men are intrusted with in business relations, but the wealth God intrusts to men — what men call their own wealth. A sense of stewardship here involves the question of honesty with God; and until men come to recognize their obligations to give account to God for the use of their wealth we cannot consider their morality of the highest order. It ought to go without saying that a man should be honest with other men's property. But how about his own? Many a man who is an honest trustee towards men is grossly dishonest as a trustee of God. Let us not drop the present agitation in favor of higher standards in trusteeship until men come to recognize that all property must come under this law. The parable of the talents is particularly good reading just now.

Dr. Arthur H. Smith's Return

Dr. Smith sailed for China from Seattle, July 6, after a stay in this country of five and one-half months. Dr. Smith is perhaps the last man in the world to put into statistics, but it is interesting to notice the extent of his services in this country so far as they can be indicated by figures. He has made 170 distinct addresses in twenty states and in seventy-two cities. He has spoken before twenty universities, seminaries, colleges, etc. To do this he has traveled about 2,100 miles. In all this going about he has not missed a railway connection or lost an appointment. One of his last addresses was before the Board of Trade of Tacoma, where he pleaded for a better treatment of the Chinese in this country, not only on the ground of business, but for humanitarian and Christian reasons. The Tacoma business men at once appointed a committee to consider the subject of their relations to the Orient and perhaps to rescind the action of 1885, when the Chinese were driven out of the city.

Dr. Smith returns as a missionary at large for China (and shall we add for the universe?), although he is to be nominally attached to the North China Mission. His American friends are thankful for the preservation of his health during this notable visit to the United States, and wish him Godspeed in his future work.

Our Prosperous Farmers

It was not so many years ago that the farmers were bewailing their lot on account of the steadily decreasing prices for their products. The opinion was frequently expressed that there was no longer any profit in farming, and all one could expect in agriculture was a bare living. The recent report of the Secretary of Agriculture sets forth in an impressive way the vast improvement of the past few years as to agricultural conditions. While only one crop, corn, reached its highest yield in 1905, four crops — corn, hay, wheat, and rice — reached their highest value. The enormous total output was $6,415,000,000. Eggs and poultry are put down at $500,000,000. The farm horses have a value of $1,200,000,000, mules a value of $252,000,000, and cows of $482,000,000. Since 1900 the aggregate increase in the value of farm animals has been $249,000,000. Farms themselves are worth more by thirty-three and one-third per cent than they were five years ago. During the past five years 1,754 small national banks have been organized, nearly all in rural districts. The increase of farm values has been most conspicuous in the Mississippi Valley. All this goes to show the substantial nature of America's prosperity today. It also shows that churches in rural communities, especially in the West, should be in a position to do more for the American Board than in the past.

Secretary Judson Smith, D.D.

It is with deep sorrow that we are called upon to chronicle the death of Rev. Dr. Judson Smith, who for twenty-two years has filled most worthily the office of Corresponding Secretary of the American Board. For the past year or two Dr. Smith had not enjoyed his usual health, and in February last quite an ill turn led his physicians to enjoin upon him a period of rest. As he was making preparations for securing this rest his wife was taken suddenly from his side, on February 14, and, though he bore the affliction with great Christian fortitude, the sad event could not fail to tell heavily upon his strength. After several weeks spent at Clifton Springs there were signs of returning strength, and with great hopefulness Dr. Smith turned his face homeward, expecting to resume his wonted duties. It was a sore trial to him to lay upon

others the tasks which he would so gladly have borne, and it was pathetic to see how eagerly he grasped at such tidings from the mission fields as his strength permitted him to receive. The spirit of optimism, ever characteristic of him, led him to expect recovery weeks after his associates had ceased to hope for such an issue. But the end came suddenly and peacefully on the evening of June 29 at his home in Roxbury.

Dr. Smith was born in Middlefield, Mass., a town among the Berkshire hills, June 28, 1837. His father was a farmer, and in the family were seven sons and three daughters. He united with the church when but thirteen years of age, and after finishing his junior year in Oberlin College he went to Amherst, and was graduated from that college in 1859. As a scholar he took high rank. His theological course was taken at Oberlin, from which seminary he was graduated in 1863. He then served for two years as tutor in the college, and afterwards became instructor in mathematics and mental and moral philosophy in Williston Seminary in Easthampton, Mass. In 1866 he became professor of the Latin language and literature in Oberlin College, and in 1870 he was made professor of ecclesiastical history in Oberlin Theological Seminary. This position he filled with great acceptance for fourteen years.

When it was necessary to secure a successor to Secretary John O. Means, D.D., who died in December, 1883, attention was at once turned toward Professor Smith, who had in various ways manifested a special interest in the work of foreign missions. He had been foremost as a counselor and guide to the young men of Oberlin who were organizing the Shansi Band for establishing a new mission in that interesting province of China. He met with them often for prayer and counsel, and it was the most earnest desire of these young men that their beloved and trusted professor should go with them to become their leader in the new enterprise.

The call moved him deeply, but he was then much above the limit of age beyond which it is deemed inexpedient for one to enter upon a pioneer enterprise requiring the acquisition of a new language. But Shansi was always specially dear to him, though he could not join in person the brave band that went for its redemption. But this experience had manifestly fitted him for the post of Foreign Secretary, to which he was soon called. With his literary tastes, with his special love for historical study, with his assured position among the foremost instructors in one of the largest and most thriving theological seminaries of the country, and with his special aptitudes as a teacher, it was no slight sacrifice to turn aside to any new work, however honorable and important. Dr. Smith understood, as many do not, what was involved in the change. But he took up the new work as being a call from the supreme Master, and into this work he has thrown all his energies and directed all his enthusiasms. He brought to the service of the Board all his powers and acquisitions — a man of fine presence and bearing, a ready writer and forcible speaker. He has honored the high position in which he was placed. He has commended the cause of missions by his life and character as well as by his addresses and writings. His work has brought him into close touch with Christian toilers in many lands. Twice has he visited missions abroad — once

in Turkey in 1888, and once in China in 1898. Nothing save physical infirmities prevented his carrying out one dream of his life — the visiting of the missions in Africa, to which he was deeply attached. Dear as were all the missions of the Board to him, it must be admitted that China was the field that touched his heart most deeply. Its vastness, its openness, its amazing possibilities, fired his whole soul, and every year during his secretariat he might have repeated the words which he gave to his students before he entered upon this office: "If God open your way to China, go without a doubt; go with all your heart; you cannot possibly find a better, richer, grander work."

A missionary secretary in the foreign department has always a difficult task before him. On the one hand he stands in the counsels of the governing Board, and on the other hand he represents the various missions with which he corresponds. He is the one through whom these missions present their requests and claims to those who must decide as administrators of a large trust. It is the duty of the secretary to present the requests and arguments of each mission and of each missionary making him the channel of communication, and he must do this as an advocate, so far as it is proper for him to do this. The mission will expect him to present its case strongly, vigorously, securing, if possible, what it has asked for. But the secretary has his other relations. He is not merely an advocate; he must act as judge, also; and sometimes these two obligations, first to the missions and then to the Board at home, seem to conflict. It is a delicate task, requiring great wisdom and also large sympathies. Dr. Smith's sympathies were always strong, and his conviction deep that the missions should be maintained more generously and more amply supplied with men and means. And his spirit of optimism, which assumed that what ought to be done could be done, and that the means necessary for maintaining these missions could be and would be forthcoming, sometimes inclined him to a more ample expenditure than to others might seem warranted. But it was a generous spirit that animated him always, and it pained him ever to withhold from individuals or the missions that which in his judgment they needed.

Aside from his direct service for the American Board, Dr. Smith had to do with educational and missionary matters of great importance. He has given valuable courses of lectures upon missions both at Oberlin and Hartford Theological Seminaries. He was chairman of the board of trustees of Mt. Holyoke College during the period covering its transition from seminary to college; also a trustee of Oberlin College and of Williston Seminary. His services as chairman of the general committee of the great Ecumenical Missionary Conference of 1900 are well remembered. Those who have been associated with him and have sat with him in council and have seen him intimately for years bear glad witness to his uniform urbanity and his brotherly spirit and helpfulness. We loved to have him lead us in our seasons of prayer, and now that he has gone we praise God for his stainless life, his noble character, his marked abilities, his wide influence for good, and for the large service he has rendered to the kingdom of God in our own land and in the lands far away.

Dr. Smith was married in 1865 to Miss J. Augusta Bushnell, of Hartford, Ohio. Four children survive them, a son and three daughters.

The minute adopted by the Prudential Committee expressive of its regard for Dr. Smith is appended.

Minute Adopted by the Prudential Committee on the Announcement of the Death of Rev. Judson Smith, D.D., Senior Corresponding Secretary

In the death of Secretary Judson Smith the American Board and the cause of foreign missions have suffered a great loss. The Prudential Committee desires to place on record some expression of its appreciation of the service which Dr. Smith has rendered and of the place which his administration has in the history of the Board.

Of all the secretaries of the Board, only four have exceeded him in the length of his period of service. He brought to the office of Foreign Secretary much experience of educational affairs and enthusiasm for the educational aspects of foreign missionary work. His coming coincided with the period when the educational work of the American Board in many of its older fields was assuming ever greater prominence. It is in these phases of our work that he has manifested in especial degree the quality of leadership. He represented the best traditions of the American Board in the association of zeal for the evangelistic work with the perception that the permanence of missionary influence and the building up of native Christian institutions depend upon the slow process of enlightened training. He knew that with the more enlightened elements of the native populations the schools and colleges are often the best means of approach to the problem of the moral and spiritual life of the people.

The agencies of philanthropy and charity as avenues of missionary endeavor, in the proportions which these have now assumed, represent a still later phase in the development of our work. But these also found Dr. Smith in fullest sympathy.

And not alone in these larger matters of the policy of the Board, but also in the details of administration, and especially in personal relations to the missionaries of his fields, in his advocacy of their claims, both before the Prudential Committee and before the Corporate Membership of the Board, he revealed high qualities. He deemed himself to be in some sense the personal representative of the missionaries, through whom the needs of particular fields and the opportunities as the missionaries viewed them were to make themselves known. The work, continually expanding through the toil and sacrifice of the missionaries, and ever restricted and repressed by the inadequacy of our resources for the whole work proposed — these things were ever upon his heart. He saw the problems through the missionaries' eyes, and exactly for this reason his work was of great value to the Committee and to the churches.

His knowledge of the history of the Board, and particularly of individual missions and missionaries, was of great worth to the Committee. His fortitude even under great calamities, like that in China in 1900, which affected

him most deeply, was a constant inspiration. His devotion was unsparing, his courtesy unfailing. The Committee in its deliberations will long feel the loss of Dr. Smith as a wise counselor and an ardent and able representative of the missionary interest, not alone of our own denomination, but of the church throughout the world.

A Critic Astray

For singular misapprehension of facts and for unreasoning denunciation of missionaries in their work we have seen nothing of late comparable to an article in the June number of the *North American Review* by a newspaper writer residing in Washington, entitled, "Our Missionaries and Our Commerce." This writer starts with the statement that a rapidly growing hatred to foreigners in China is approaching its climax, and that "a most touching spectacle is the fact that missionaries are trying to explain this movement, as if they were not responsible for it." The writer admits that "one would suppose that persons who have spent long years among the so-called heathen would, by this time, have acquired a clear understanding of their attitude, their standards, and springs of thought." Certainly, one would so suppose. But the writer is not that one. *He* supposes and is bold enough to say that American and English missionaries "are more hopelessly bewildered by the situation than even the spectator who contemplates it from a distance." Two or three points upon which the article lays particular stress can be met briefly and squarely.

With all due respect to their critic, we emphatically deny that there is anything like bewilderment on the part of the missionaries in China as to the present situation. The bewilderment is elsewhere. Taken as a class, the missionaries are men not only of integrity but of intellectual abilities above the average — a very large percentage of them being graduates of the best institutions of learning of Great Britain and America. Many of them have resided for a score or two of years among the Chinese, familiar with their modes of thought, their language, and their social customs, knowing the higher classes as well as the common people. They are neither bigots nor fanatics. They are not mere theorizers; they are practical men who have given their lives with no ulterior motives or selfish ends to a cause they deem good. It is absurd for any onlooker at a distance to disparage their testimony as to facts which have come under their observation and are a part of their experience. Now the concurrent testimony of hundreds of these men who have resided in China for decades directly contradicts the assumption of the article in question, that there is a growing hostility toward missionaries in China, and that the unrest among the Chinese is due to the missionary propaganda which has been conducted among them. Sane men know when they are opposed and discredited and out of favor; but these missionaries, as a class, testify that they were never better treated and never less objects of suspicion than they are today. From northern Chihli down to southern Kwangtung

they say that the mass of Chinese are not filled with resentment toward the preachers of the Christian religion. The critic argues that it is natural and even inevitable that the Chinese should attribute to the missionary the blame for the ills they now experience or fear. It *must* be so, he says. But hundreds of voices reply, "It is not so." Whom shall we believe — the men who are daily conversant with the Chinese in all the walks of life or the spectator who lives thousands of miles away?

But some one may suggest that these missionaries are so occupied in the work they are doing that they do not adequately measure the strength of the tides surging around them. Are they ignorant that vast and rapid changes are in progress in China? By no means. They are measuring these movements in a very thoughtful way. Some of them took in the situation prior to the Boxer uprising months before the diplomatists understood the case, and their forecastings were remarkably justified by the events which followed. These missionaries are not blind to the fact that there is a growing unrest throughout China — a condition which is the outcome of so many causes that it is simply puerile to ascribe it to the presence of Christian missionaries. It is unquestionable that the missionary enterprise has had much to do with the awakening of China, but there have been concurrent forces which have contributed to that awakening, all of which are responsible for the new stir of life within the empire. It is needless to particularize these causes. Among the principal ones were China's defeat by the forces of her despised neighbor, Japan, a dozen years ago and later the yet more marvelous defeat of Russia by the same despised neighbor. These tremendous conflicts, to which should be added the capture of Peking by the allied Powers in 1900, have roused a sleeping giant. Reform in army, navy, and in education became inevitable, involving the introduction of Western arts and sciences. All this new life has come into contact with the old conservatism and there is ferment all through the mass. Minor causes are also at work. Newspapers are disseminating information, taxes are increased, hostility to the Manchu dynasty is deep-seated and growing. To some extent the treatment of the Chinese in the United States has aroused indignation, as have the concessions to foreigners for the building of railways. Intelligent men recognize various causes for the unrest. Doubtless the presence of foreigners is to some extent, and especially in some sections, a disturbing element, and missionaries and other outsiders are at first regarded with distrust. But, unlike other classes of foreigners, the missionaries stay on from year to year, and by their upright lives, by their services to the sick and famine-stricken, and their loving ministries to all classes, they soon disarm suspicion and win the hearts of the people among whom they dwell. This process is going on constantly and rapidly. The Chinese as a body are not so stupid as to be incapable of recognizing their friends. While there may be in every community an ignorant and fanatical element ready for an outbreak, the great body of the Chinese who meet the missionaries recognize the difference between them and other classes of foreigners, and it is the grossest exaggeration on the part of the writer of the article before us to say that to the Chinese "the missionary becomes the chief

representative of American aggression and the most potent inspiration of the Chinese grievance." It may be well to remember here the utterance of the Imperial High Commissioner of China, Viceroy Tuan Fong, which, in substance, he repeated many times while in America: "They [the missionaries] have borne the light of Western civilization into every nook and corner of the empire. The awakening of China, which now seems to be at hand, may be traced in no small measure to the hands of the missionary. For this service," the Viceroy added, "you will find China not ungrateful." Similar testimony from scholars and high officials of the empire could be quoted at great length.

It may be noticed in passing that the writer of the article incidentally recognizes the fact that many causes have contributed to the hostility of other nations to the United States. The boycott on American goods, he admits, may have been inspired by the reports of the indignities committed upon Chinese in the United States, and is the manifestation of just resentment for the treatment their countrymen have received in America. But he must hold the poor missionary in some way responsible for this, and says that when the Chinese "hear that their own people have been wronged, insulted, and oppressed in foreign lands, they see in the missionary within their gates the one visible advocate and inspiration of the outrage." He acknowledges that this is an unjust inference of the Chinese. We submit that the Chinese are not so unjust as is this critic. They know that the voice and pen of every American missionary within the Chinese empire have been constantly engaged in denunciation of this ill treatment of their countrymen, and in efforts to revise the treaties and secure the rights of these emigrants. It is a pure figment of the imagination to say that in the thought of the Chinese the American missionaries are confounded with the "sand-loters" of San Francisco.

A similar reply may be made on the point made against the missionary on the matter of "exterritoriality," which has been the cause of much irritation between our own and other nations. An uninformed reader of the article would imagine that the scheme of "exterritoriality" was devised by and for missionaries resident in non-Christian lands. Whatever may be said for or against the scheme, missionaries have had little to do with it except to oppose it and to seek its abolition. They have never been forward to claim rights under the treaties which granted exterritoriality, and they have uniformly sought the earliest possible revision of treaties granting such rights.

Passing by some minor matters, we will refer to but one other section of the article which complains that our commerce has been injured by the establishment of so many American consulates in districts where their chief duties were the protection of American missionaries. In support of this allegation quotations are made from consular reports from Asia Minor and from China, from which it appears that there are a number of consuls stationed at points where the American population is composed chiefly of missionaries and their children. From Turkey reports are made from eight consulates, and the critic affirms that this record "could be extended indefinitely." Hardly indefinitely, for there are only two other consulates in

Turkey, namely, Constantinople and Smyrna. Some of the eight that are mentioned, like Bassorah and Samsoon, are petty offices, where only consular agents are employed. It is true that at several of these Turkish consulates missionaries from America are the principal parties concerned. The latest report from the Department of State of the United States shows that we have in all the world sixty-one consulates general, 245 consulates, and twenty-five commercial agencies — in all, 331; and it may be remarked that a somewhat large percentage of these officials are stationed at points where American interests are not very prominent. Wherever Americans are settled for legitimate business whose interests require protection a consul is usually appointed. If these Americans are engaged in trade, selling or buying goods, there is no question as to the propriety of consular supervision. Is there any just reason why Americans who are selling sewing machines or kerosene oil or tobacco, or are buying rugs or curios in a town of Asia Minor, should have consular supervision, while a score or two of the American men and women who have settled in another district of the same country for the purpose of carrying on hospitals, dispensaries, or schools, and are engaged in a work in which the thought of beneficence takes precedence of the thought of making money, should be denied such supervision? It is not to be said in the one case that the government is engaged in trade in machines or oil or rugs, or in the other case that it is preaching the gospel. Not at all. It is simply a matter of the protection of American citizens who are engaged in legitimate enterprises and who are entitled to the protection granted by all civilized nations to their citizens abroad. As little occasion as our missionaries have, speaking comparatively, to seek the services of consuls, there is no occasion to apologize for their doing so, as if their calling gave them less title to receive such protection than if they were miners or manufacturers or dealers in cosmetics or rum.

But we have said quite enough in regard to this article. The assertion that our missionaries are injuring our commerce is simply preposterous and is not supported by the facts stated, for the simple reason that they are not facts. The critic knows neither the missionaries nor the Chinese. Had he known the latter, even superficially, he could never have written: "*Perhaps* our evangelists do, here and there, convert a heathen, in the true meaning of the term." Evidently he has never heard the story known all over the Christian world — the story of the magnificent heroism of hundreds of Chinese converts during the Boxer rebellion, men and women who endured martyrdom for their faith with a steadfast devotion unexcelled in any age of the church. Having so utterly misapprehended the people about whom he is theorizing, it is no wonder that this critic's conclusions are to such an extent, and often so ludicrously, contrary to fact.

How an Emergency Was Met

By Edward Warren Capen, Ph.D.

JUST seventy years ago the American Board was facing its first serious financial crisis. During the early years, while missions were being started one by one, the donations exceeded the amount that could wisely be expended. In fact, for seven consecutive years, 1816–22, there was a balance in the treasury at the close of each year of more than $30,000, the high-water mark being 1817, when the books showed a credit balance of a little over $53,000. After 1822 the expanding work called for larger disbursements. There were deficiencies, notably after the absorption of the United Foreign Missionary Society in 1826, but for the most part these were not large enough to cause great anxiety or any thought of abandoning the settled policy of the Board. The policy was to enter new fields as rapidly as missionaries could be secured, and to appoint every well-qualified missionary who offered himself. Experience had seemed to prove that the churches would support the Board in this policy, and the officers had faith to believe that the God they served would lead his children to supply the funds. In fact, the Board had, in 1831, expressed its approbation "of the course pursued by the Prudential Committee in accepting the services of every preacher of the gospel who has offered to become a missionary to the heathen, and who has produced satisfactory testimonials of his qualifications for that work." At the same time the members declared "that it becomes the Board and its Committee to evince great enterprise and courage in its future plans and efforts, aiming at a constant and rapid extension of that system of measures by which it is endeavoring to reclaim the unevangelized portion of the earth to God." Two years later, in 1833, the Board passed resolutions declaring that the conditions at home and abroad "require in the missionaries of the Board and in the Prudential Committee the enlargement and vigorous prosecution of their operations to as great an extent as they can successfully direct and control, not doubting that the churches will furnish the pecuniary means"; and the Prudential Committee was instructed to consider measures "for increasing the number of laborers among the unevangelized nations."

Thus for a quarter of a century the Board entered the doors as they opened among the American Indians, in Africa, India, and Ceylon, in Siam, Java, and China, in the countries around the eastern end of the Mediterranean, in Armenia and Persia, as well as in the Sandwich Islands. The first real hesitation in carrying out this policy of extension came in the summer of 1836, when it appeared that there would probably be a debt of $40,000 at the close of the fiscal year. Even then, however, the Prudential Committee, after careful consideration, expressed confidence that the emergency would give a new impulse to the missionary cause and that the Christian community was able and willing to sustain work on a still more extended scale. They therefore felt it their duty to go forward in the plans for sending out within six months some fifty missionaries then under appointment. At the same

time the secretaries were instructed to inform through the religious press the patrons of the Board of the exigency, to arouse interest in the work of the Board, and also to increase the number of agents in different parts of the country. It is interesting to note that only a few months previous the Committee had acted favorably upon a proposition made by the Rev. Horatio Bardwell, general agent, or, as he would be called now, district secretary for southern New England, that it would be wise to try the experiment of dispensing with the constant services of a visiting agent in his district, and thus increase the feeling of personal responsibility upon the part of the pastors and leading members of the churches. This was quite in harmony with a view then somewhat prevalent, as it has been since, that it is not the function of a missionary society to solicit funds, but only to administer such as the churches, under the lead of the pastors, intrust to them. As the time of the annual meeting approached, the conditions were such that the Committee dared not go forward, but directed, by vote of September 8, 1836, that all the missionaries expecting to proceed to their stations in the autumn be instructed to suspend their preparations until further notice.

Such was the problem presented to the Board when it met at Hartford in September, 1836. There was, however, not a sign of faltering. The Board declared without qualification that the openings abroad, the increasing wealth of Christians, and "the multiplying numbers of qualified laborers who are offering themselves to the missionary work ought to be considered by all Christians in these United States as calling them in the name of God and in behalf of a dying world to more enlarged plans and hopes, to more earnest prayer, and to more vigorous and self-denying efforts for the extension of the gospel. . . . The day has arrived in which the work of converting the world to God should be undertaken with a definite scheme of operations, based upon the expectation of its speedy accomplishment. . . . The present necessities of the Board . . . have brought upon us the responsibility of deciding whether we shall recede from the career upon which we have so auspiciously entered, or with still accumulating energy move onward to the consummation of the work. . . . To meet this crisis, and much more to enable the Committee to fill up the outline of effort marked out by the providence of God, there is demanded a new and enlarged style of giving in the missionary cause, and a new sense of responsibility on the part of pastors of churches and individuals to bring out the consecrated resources for the speedy conversion of the world."

This dependence upon the pastors was no new idea, for in 1830 the Board had declared: "Every pastor of a church should feel himself an agent, or officer, of this Board, and bound to see that his members are well informed and prompt to perform their part in the grand enterprise of converting the world to Christ Jesus the Lord." Further than this the Board in 1836 directed the secretaries to aid in the collection of funds the next year by traveling considerably; and that an appeal be issued stating the present needs and also the present plans of the Board; for the Board in those days never hesitated, whatever the scarcity of funds, to state definitely the number of missionaries needed to occupy its field.

Encouraged by the attitude of the Board, the Prudential Committee in October, 1836, voted to send out the appointed missionaries, "relying on the liberality of the churches to sustain the Board in its increased expenditures and on the blessing of the great head of the church, whose is the silver and the gold." At the same time they began the policy of appointing missionaries with the understanding that they would not be sent until the state of the treasury should warrant it. By personal solicitation, by publication, by addresses by secretaries and pastors, who were called into the service for weeks at a time, the duty of the churches was pressed home. New economies of administration were introduced. Thus, by a vote of May, 1837, missionaries with fixed salaries were for the first time obliged to pay freight and charges for packages and stores sent out for their private use. In spite of the expense of sending out the missionaries, in spite of the definite withdrawal from coöperation with the Board of the Old School Presbyterians in May, 1837, and especially in spite of the great commercial depression in the country in that year, the debt of the Board had increased less than $3,000 at the meeting of 1837, the actual donations having reached a larger sum than in any preceding year, while at the same time the Committee had reduced somewhat the expenses abroad. When the Board met in 1837 courage was still high. The Prudential Committee were directed to send out all accepted missionaries as rapidly as the prospects of the treasury should render it safe. The great object of the Board was declared to be "to furnish the preaching of the gospel to unevangelized nations by means of a well-qualified and ordained ministry," but this object, "as soon and as far as may be . . . is to be accomplished by means of native preachers."

This dauntless determination was justified by the results then, as it will ever be, and it is true now, as was declared in 1837, "that no sect or denomination of professed Christians," and, we may add, no church or individual Christian, "can sustain a reputation for Christian character without laboring to extend the institutions and blessings of Christianity to pagan nations."

The Eastern Turkey Theological Seminary at Harpoot

By Rev. Edward F. Carey, of Harpoot

In the work of training native preachers the missionary multiplies his influence among the population he serves. His pupils go where he could never go, preach in a vernacular he can never fully master, and urge the gospel invitation with the kind of logic which moves native hearts. It is true, also, that the activity of any mission in evangelical work can be measured largely by its success in training ministers. Certainly the Eastern Turkey Mission has found this true, that the theological school might be regarded as a missionary thermometer. When the proper emphasis has been placed upon the seminary work the churches have prospered, but when, for political reasons, the school was closed for ten years many of the churches suffered from lack of leaders, and some even died.

The theological seminary at Harpoot supplies preachers to four stations regularly, and its men have been called to almost every part of Turkey, and even as far as Persia. It was founded in 1859 as a combination grammar and Bible school for the training of native Christian workers. Missionaries of the Board, including Dr. Wheeler, Dr. Barnum, Mr. Allen, and Mr. Browne, served on the faculty. Later development made the grammar school into Euphrates College, and the seminary became a separate institution with a specialized course of study. Up to the year of 1893, 114 students were gradu-

HARPOOT THEOLOGICAL SEMINARY, CLASS OF 1906

ated. Even this number was not enough to fill the needs of the numerous outstations of the Eastern Turkey Mission. So that during the years when the school was forced to be closed, the greatest stringency was felt among the churches. But in 1903, at the urgent request of the Harpoot Evangelical Union of Protestant Churches and of the missionaries, the American Board decided that the school must be reopened.

The new class received in September, 1904, has shown especial fitness, industry, and consecration. They represent the centers of Harpoot, Bitlis, Oorfa, and Aintab. Besides minor branches, the course of study has included 224 hours of Old Testament introduction, exegesis, and theology, given by

Mr. Carey; 500 hours of the history of the Christian Church and doctrine, given by Mr. Knapp; 160 hours of New Testament introduction and exegesis, and 320 hours of systematic theology, given by President Riggs; eighty hours of New Testament theology, and eighty hours of homiletics and pastoral theology, given by Pastor Asadoor Yeghoian; and 100 hours of the history and philosophy of religions, given by Dr. Barnum and Mr. Carey.

Besides faithfulness in their lessons, the members of the class have shown much evangelical fervor, supplying seven pulpits regularly and contributing a spiritual blessing to the schools and people of Harpoot City. The public examinations and graduation exercises of the present class of eight students took place May 27–31. Most of the graduates are already spoken for in various parts of the country. The term for the next class is to be opened September 3, 1906. Already several applications have been received.

The annual expenses of the institution, outside of the missionaries' salaries, amounts to a little over five hundred dollars. Over half of this amount has been pledged already by private individuals for the coming year. As for the rest, we can only pray in the faith that God's promises are sure. The present equipment of the seminary is a faculty of six teachers, a building of five rooms, and a library of some three hundred modern books. But we feel that we are engaged in the most efficient way of promoting the Lord's work, and that in few places can the investment of energy and money bring so large a return.

Austria–Hungary. — A British missionary writing from Budapest speaks of the prosperity attending the efforts to circulate Christian literature, and also of more direct missionary work. What he writes confirms what our missionaries in Prague have been reporting in recent months: "Perhaps the most important thing in relation to the literature work has been the granting by the Vienna authorities of a colportage license. Last summer I had a petition for a colporter's license for Vienna sent to the authorities. I scarcely expected to get it, as, in spite of repeated endeavors, the Bible Society has never been able to secure a license for Vienna. It was a great surprise and pleasure, accordingly, when in a remarkably short space of time we received a license covering the whole of lower Austria — more than we had dared to ask for. This has opened a wide field of opportunity; a colporter has been appointed, and he has met with great success in his work. When one views the fact that the authorities first of all granted a trade license to the Religious Tract Society in its own name, and now also the liberty of colportage, the feeling rises that the Austrian authorities must have become more tolerant, or, at least, that if measures are often oppressive the methods employed by workers and the attitude to the authorities must be at fault, and in a measure the cause of the oppression. So far the Religious Tract Society has certainly no cause for complaint."

FOR THE YOUNGER PEOPLE

Trebizond and Its People

By Rev. Lyndon S. Crawford, D.D.

THE city of Trebizond, in which the American Board began its work in 1835, is 640 miles east of Constantinople and ninety miles southwest from Batoum in Russia. It is the capital of the vilayet, or province, of Trebizond, which is a part of the ancient province of Pontus (1 Peter 1 : 1). Trebizond City has a population of 51,000. In the entire province there are 1,255,000 souls (1,000,000 Mohammedans, nearly 200,000 Orthodox Greeks, over 50,000

CAMELS BY THE PUBLIC GARDEN AT TREBIZOND

Gregorian Armenians, 1,500 Catholic Armenians, and 2,300 Armenian and Greek Protestants).

Trebizond is four years older than Rome, for it was in 756 B.C. that Greeks from Miletus, who many years before had founded Sinope, pushed farther on towards the east and settled this and other cities of the Black Sea coast.

It was here that Xenophon's troops caught their joyful sight of the sea, and here that a branch of the Komnianos family, when banished from Constantinople in 1204, set up their kingdom. The Turks took the city in 1461, eight years after conquering Constantinople.

Suppose you young people should come to see us in this ancient city? First, you must get to Constantinople, and there you will ask Mr. Peet, at the Bible House, to tell Garabed to engage you a passage on the first steamer leaving for the Black Sea and Trebizond. As soon as we know that you are coming we will go down to the landing and go out in little boats to take you off the steamer. The first sound you will hear on landing will be the clanging of numberless bells. See all those camels! hundreds of them, kneeling down

and being loaded before starting off on their journey of thirty or forty days to Persia. See that long line of nine camels led by one little donkey! The wise old Turkish *khoja* will stroke his beard and say, "Yes, just like lots of people."

TREBIZOND

If you come on the "Great Week" we will go down early to our little church, the other side of those pretty gardens you saw coming up from the landing. This week we have a half hour prayer meeting from half-past six to seven in the morning and meetings on three evenings. Tomorrow evening we will take you to the old Armenian church to see the bishop wash the feet of priests and choir boys. As we go back to breakfast you will see numberless fig trees in the yard. If you come in August and stay through November we'll give you fresh figs every morning. Those bushes, or little trees, on the steep hillsides are filbert trees. Tens of thousands of bags of beans and hundreds of thousands of bags of filberts are exported from here every year.

"But what are all those children doing out in the yard? Some of them look so bright and gay with their fine clothes; even those barefoot ones look as if they were having a good time, swinging and teetering and flying kites." Those are our school children, and they begin to come before seven o'clock. Just go into the school upstairs, where Miss Asanet and Pastor Dombalian teach,

and then downstairs, where are Miss Halsey with Miss Satenig and Miss Heipsime, and their merry kindergarten pupils will entertain you for hours. It is not all games and singing either, for those children are getting all sorts of good ideas and principles instilled into them every day. Do you know, some of them did not know how to laugh when they came here! Life is sad and solemn for many of them, and some are old before they are young; but new light, hope, and new joy have dawned upon them, and after you have seen it all you will never regret the money you have invested in these schools.

"But what is that language we hear at the front door?" No wonder you ask, for that is a mixture of village Turkish and Armenian. We'll have to call Takonhi to help us understand it. This is the dialogue:—

Old woman. "O Madáma, I have brought my son. He was burning charcoal on the mountain. Evil-minded men came upon them and his brother-in-law was killed. My son was shot through the throat and he rolled down the hillside."

Madáma. "What can I do for you?"

Old woman. "I have brought him on horseback to be cured. He is cold. Give him an old coat."

Madáma. "But we have so many calls! and we have given away all the old clothes we had."

Old woman. "Never mind. Let it be something new, then."

While you have been visiting schools, some of us have been teaching private pupils, reading and trying to answer numerous letters, and accepting continued interruptions as a part of the ordered plan of the day. Here are letters from Marsovan. Dr. Riggs writes of plans for a summer school and a gathering of pastors and teachers in June. Another, from the hospital: "The little girl's eyes are saved. . . . The woman you sent, and who would have died had you not sent her, is going to live for ten years longer. . . . Shall we amputate that man's leg? . . . Ask the mother's permission for a much needed operation on Evridíke's arm." Here are some letters which have been carried in men's pockets for several days as they with difficulty made their way down from the high mountain villages of Bey Alan and Semen. In spite of being snowed up all winter, and so cut off from communication with the outside world, they have kept up schools and church and house-to-house Bible readings and singings, and while many of the men have been away, either feeding sheep in the warmer lowlands or working or peddling in Russia, the women have been taking care of the cattle or knitting dozens of pairs of socks to be sold to help pay church and school expenses. A man from a near town writes: "I am convinced that the Protestants are the true Christians of the world. If I become a Protestant, shall I have British protection, or will you help me and my family of eight to go to America?"

The pastor is the one to frame a fitting answer to that letter, so he encourages the man to go on studying the Bible; but he tells him that if he becomes a Protestant he must help support the church, and not expect the church to support him; and further, that Protestantism means a change of heart and not a change of place or nationality.

But who are these people coming in at the gate? Those four men with the wide pants and curious vests and caps are from Van. They have come to see if their relatives in America have sent letters for them in our care and money to take them also to America. And that young woman? Ah! she has come to scold and berate us because we have told her that we cannot lend her and her family $200 to get them across the sea.

Those are hungry-looking people we meet. Yes, they are hungry, and we must do something for their bodies. And we must also remember what we have just read in *The Outlook:* "No rags hid from Christ's eyes the divinity of the men and women who crossed his path."

TURKS OF TREBIZOND, LAZ COSTUME

You can do up these simple remedies for those three sick people, but those more serious cases we will put under the care of Dr. Miltiades, a Greek physician who since Dr. Parmelee's death kindly looks after such cases. But *somebody* must pay for the medicine! Who? Dr. Parmelee built this pleasant house, and for twenty years he was "the beloved physician" for all the poor about. We wish very much that we had a trained nurse to visit these people in their homes.

We are so glad you came to see us! On Sunday you will enjoy our service and Sunday schools in Turkish and Armenian and Greek.

DEPARTMENT FOR YOUNG PEOPLE AND EDUCATION

Conducted by Harry Wade Hicks

The Missionary Leaven of the Middle West

THE thirty-one Congregational delegates to the Lake Geneva Conference of the Young People's Missionary Movement, held from June 26 to July 4, should be judged, not by their number, but by their spiritual *weight*. In more aspects than one they are as leaven, and they wish to report the summer school, not by a speech, but by a year of action. In twelve months, and not before, may they and others estimate truly the worth of such training as that recently received by them.

For in the first place numbers count for little, if those who attend a summer conference discover the will of God for them. Many of the 174 delegates, gathered from twelve states and eleven denominations, found that membership in the church of Christ involves a personal identification with the world-wide interests of the church. All claimed to have a deeper and surer purpose to give the gospel of Christ to the world. The true significance of city missions and country evangelism, with their attendant home problems, was grasped. Some volunteered for foreign missionary service. Others, with equal devotion, formed the purpose to enter home missionary fields. And all gained a fresh and new vision of the possibilities of young people's religious organizations, where the leaders of these local societies are able and willing to become objective and not subjective in their activities and ideals.

The Young Men's Christian Association camp turned out to be a most hospitable home. Not even frequent rains upon the tent city could reduce the attendance upon classes. From the hour of the morning plunge in the lake to the ten o'clock bell at night, through meetings and recreation, every mind attended to the business of planning a great missionary campaign in the Middle West. At family prayers the hearts of all were united in worship of God, just as during the half hour before breakfast the delegates separately and privately observed the morning devotional watch. The following hour was then devoted to systematic mission study in six groups, using "The Christian Conquest of India," by Bishop J. M. Thoburn, and "Aliens or Americans," by Rev. H. B. Grove, the foreign and home mission text-books for 1906–07. At least eighty-five per cent of the delegates pledged themselves to teach classes during the fall, and about fifty persons agreed to organize and teach normal classes composed of local leaders.

This expression of willingness to teach, involving months of hard reading and study, is indicative of the sober character of these summer conferences. The pastors present discovered new sources of hope for the religious organizations of young people. So also did the practical discussions of giving, meetings, prayer, and other themes provide an atmosphere out of which was born a purpose to identify the interests and activities of the young people with the adults of the churches in working out the local missionary problems. Such an *actual* union of forces is much to be desired. In effecting it the salvation of many a young people's society will be realized.

The study of the Bible in three sections at the sunset hour furnished the spiritual background of the conference, and with the platform meetings closing both the morning and evening periods provided stimulus for the battles to be waged throughout the states represented in making

missions the engrossing subject of thought, sacrifice, and service among the young.

The faculty of the conference was composed of Mr. E. D. Soper, of New York, general dean, assisted by Mr. H. S. Myers, of Hillsdale, Mich.; Rev. J. F. Goucher, D.D., of Baltimore, presiding officer, assisted by Mr. H. W. Hicks; Rev. E. E. Chivers, D.D., of New York, instructor in home missions; Mr. B. Carter Milliken, of New York, Rev. W. E. Witter, D.D., of Boston, Rev. L. W. Cronkhite, of Burma, Miss Ethel D. Hubbard, of Wellesley, Mass., and Miss Anna A. Milligan, of Pittsburg, instructors in foreign missions; Mr. H. W. Hicks, of Boston, dean of the missionary institute, assisted by Miss Grace C. Glenn and Mrs. George L. Robinson, of Chicago, Rev. S. J. Corey, of Cincinnati, Mr. R. E. Diffendorfer, of New York, and Miss Ella D. McLaurin, of Boston; Rev. W. R. Dobyns, D.D., St. Joseph, Mo., Rev. S. M. Campbell, Evanston, Ill., and Mr. E. D. Soper, of New York, Bible teachers.

The speakers were Messrs. Witter, Chivers, Cronkhite, Goucher, and Myers, Miss Glenn and Mrs. Robinson of the teaching staff; and also Rev. H. G. Bissell, of India; Mr. C. V. Vickrey, of New York; Rev. Charles Stelzle, of Chicago; Mr. Harry Monroe, of Chicago; Rev. W. S. Naylor, of Appleton, Wis.; Rev. J. E. Knipp, of Dayton, O.; Rev. I. M. Channon, of the Gilbert Islands; Rev. F. B. Bridgman, of South Africa; Rev. H. O. Cady and Rev. W. S. Sweet, of China; Rev. A. N. Hitchcock and Rev. C. E. Bradt, of Chicago; and Rev. T. G. Field, of Granville, O.

The states having the largest representation were Illinois, Ohio, Michigan, Indiana, and New York, with Wisconsin and Missouri tied for sixth place. The four denominations leading, in order, are Methodist, Presbyterian, Congregational and Baptist.

Plans for a series of three-day missionary institutes in the larger cities during the winter were formulated, and arrangements for a similar conference for 1907 were inaugurated. It is believed that this gathering will soon rival the Silver Bay Conference in numbers, spirit, and efficiency, and that soon the West will join the more favored East in making the promotion of home and foreign missions the passion of all Christian young people of North America.

Missions by Prearrangement

Part IV. Giving

In no department of the missionary activity of the churches is timely preparation more needed than in the giving of money. Too often the *occasions* of the offerings are overlooked, until all time for heart and mental preparation is past, or no effort at all is made to make the people ready and glad to sacrifice for missionary objects. The sense of obligation is often atrophied and the feeling of privilege repressed or killed entirely when those responsible for leadership fail to assert themselves intelligently, energetically, prayerfully, and persistently. No phase of work requires more common sense, and no department responds more quickly or satisfactorily when common business sense is applied.

Now the average young man or woman, as well as child, will think as little of missions as of most other hard intellectual subjects, unless *trained* or *taught* to think. If Christian young people were advised to consider giving money to missions as often as they are told to go to the young people's meeting and take part, the idea of obligation in giving would sooner take root. To give is as much an exercise of the spiritual life as to

pray or speak or sing, but few young people so consider it. Less talk and more praying, with sacrifice by way of earning, saving, and distributing money for missionary purposes, would result in a generation of young Christians one of whose most prominent characteristics would be *reality* of Christian living.

One is as much impressed by the record of "having all things in common," after Pentecost, among the disciples, as by what they said. This Christian virtue of giving freely needs to be revived. It is an index to true Christian character in an individual, as it is in a church. Recently a minister of a Congregational church, in commenting on the orthodoxy of a certain congregation, wrote that he was accustomed to judge the orthodoxy of a church by its benevolent accounts. There is no better standard.

How then may young people be prepared for giving? Time is required, obviously. They must first be made to think long enough about the object of their gifts to have *feelings* regarding it and their relation to it. Convictions must be aroused before the will can act and such action can result in giving. Primarily, therefore, they must be *instructed.* This instruction should be continuous, even though the giving is periodical. The reservoir of information must be kept full, if the invitation to give is to be followed by a stream of beneficence.

To accomplish this desired end all the educational facilities of the pulpit, the Sunday school, the monthly missionary meeting, the mission study classes, personal work and reading, may be utilized. Generally the mere formulation and announcement of a businesslike *plan* of giving at the beginning of the year results in doubling or tripling the gifts of young people. Every object to be supported should be described beforehand, and current reports should be secured and read from time to time. It is the custom of appealing for money on the only occasions when missionary instruction is given that has placed the benevolences of the young as well as the old on a purely mercenary basis.

Love of giving is a product of true love of Christ. Therefore in all preparation for giving the missionary committee should not only instruct the young people in the work or objects to be supported and the organization through which the money is invested, but they must recognize that only by making the love of Christ real can young people ever decide to test their faith in God concerning how much they should give. Many a young people's society could give $500 for foreign missions instead of thirty dollars, if they were to *pray* for wisdom in determining the amount they should hold up before themselves as an ideal, in view of God's worth to them and the needs of the fields.

(To be continued)

Letters from the Missions

Micronesian Mission

PLEASANT ISLAND (NAURU)

MR. DELAPORTE is enjoying continued success in his work at Pleasant Island. His work of translating the New Testament is progressing well, and he is using a small printing press given the mission by the Hawaiian Children's Society of Honolulu. The press is now being used for printing a small German hymn book to be used in the schools, and a selection of Old Testament stories is to be printed as soon as possible. Five boys in the training school are doing all the type-setting and other work connected with the press, and no expense is incurred in publishing these books beyond the cost of paper and binding material. Of the Scriptures Mr. Delaporte says: —

"The people want them badly, and at least 1,500 copies are needed. The natives are not very careful with books, and if they are not well bound they will soon be torn. The Pacific Phosphate Company, which is very friendly to this mission, and whose officials are all Christian gentlemen, will bring about one thousand native laborers from other islands here to work. I understand that Ruk or Solomon islanders will be selected. These men will, without doubt, be encouraged to attend services on the Sabbath day. Natives from other islands will very quickly learn the Nauru language. Thus a new opportunity to win men for Christ will be opened to the workers here. Many of these men will buy books also. About four hundred copies of the Scriptures which were printed at Kusaie some years ago have been sold, and I do not hesitate therefore to make the above statement. The mission has 1,100 adherents out of a total population of 1,550.

"As I am the only white Protestant missionary on this island, and because an entirely different tongue is spoken here, the valuable assistance of any fellow-missionaries, and especially the assistance of Dr. Rife and Rev. A. C. Walkup, is denied to me. Neither Dr. Rife nor Mr. Walkup has the slightest knowledge of the Nauru vernacular. The translation is according to the revised versions of the English and German Bibles. It has been subjected to three careful readings. As I am the translator, it is certainly not my place to judge its quality; but I can assure you that much labor and thought have been spent on this work, and I do not, therefore, hesitate to say that it is as correct as my knowledge of the language will permit.

"Our work is at present in a fine condition. Services are well attended, and the moral tone of the people is slowly rising. On our last communion Sabbath we baptized nineteen persons. There are seven Roman missionaries on the island and more are expected, but the natives are paying but little attention to them, at least at present. All sorts of stories to hurt this work are put into circulation by them, but the Lord will take care of his work."

Mission to the Philippine Islands

SEED SOWING

MR. BLACK writes from Davao under date of March 30: —

"The Moro war constitutes a distressing situation certainly, but I think it was unavoidable, and in any case it could hardly affect our work in Davao district. We are not trying to reach the Moros

yet, and the seat of the war is about as far from us, comparatively, as Glasgow is from Boston. This district is under the civil government, and General Wood takes great interest in the development of the industries here, and of the peoples especially. I am certain that all reënforcements will be welcomed as heartily as an impartial American régime will permit. General Wood thinks that we should confine our work to the pagan peoples and not 'interfere' with the Roman Catholics. This is the stand taken by his friend, Bishop Brent; but my practice is very near that of the bishop's when it comes to the lapsed Romanists, those whom we are reaching besides the pagans. I feel very strongly that the sooner we can have a medical man and another ordained missionary the stronger will be our hold here and the faster will the work grow. I wish we could open another station in Surigao this year or next. If we do not, should I ask the Presbyterians to take that post?

"I had a very encouraging week in Santa Cruz this month, the most encouraging, in some respects, I have had so far. The Roman priest was there on his annual visit. Many of my friends attended Sunday Mass, but the children came to me for the usual classes. Week days I had classes morning and afternoon, teaching, singing, and a short catechism. The priest had an English catechism, and started a class for the boys and girls like mine. The first day he had nearly all of the children, but after that hardly a child would go to his school while I was in town. Not all of them came to me, but they said they did not like the padre's school and stayed away from it. The fact that most of them came back to me showed me that my hold upon them was strong, that the gospel message was doing its work. I had said nothing about the priest, seeking to make my message as positive as possible. How I wish I knew what to do in the way of organizing the church there. It distresses me that they seem not yet to be ready for baptism, either in spirit or in life and character. When the time comes I am sure I shall know, but it seems a long time to wait.

"I had a very good meeting with the Kalagans also, after my week in Santa Cruz. About forty, mostly men, came out to hear the message, and they showed a good interest. The sermon was rather informal, necessarily, and seemed more so on account of the frequent punctuations from the crowd, as 'Yes!' 'Truth!' 'That's it!' There were also one or two Mohammedans who tried to show open contempt, but were practically ignored by the rest. The conditions there are a bit delicate, for the entire town is on an American plantation, and the people are under the control of the manager as a sort of chieftain. He is very friendly, and calls the people together for me when I go there; but not being a religious man, he seems a bit jealous of his people, fearing that enlightenment will destroy industry. This was shown in his attitude towards a proposal of his senior partner to send a few of the brightest boys to Davao to go to school and after school hours to be in my care. I agreed to look after them, to build a small dormitory for them, and to teach them some manual work, and also religion. The manager said he would oppose the plan, because 'no Filipino able to read and write is worth anything to work' — a statement that has a *shadow* of truth in it as regards the average boy with a *little* knowledge. But of course he will have to give up his stand as soon as the government extends the school system to the smaller places. He sincerely believes a school would be a damage to his people. I hope we can influence him to accept his partner's plan. I shall build the dormitory, for I need a small building for several purposes, servant's quarters and a temporary study, etc. I think it will cost little more than one hundred dollars, and we may get some contributions here; in any

case we need the building, and I shall try to get a number of boys to come into Davao for the public school and religious training."

European Turkey Mission

AN EVANGELISTIC TOUR

THE last number of the *Missionary Herald* contained brief extracts from a letter of Dr. House, reporting a tour in the Strumnitza and Razlog districts. At a later date he writes of a further evangelistic tour made to Samokov and outstations in Bulgaria, which he characterizes as in some respects one of the most interesting tours he had ever made. He speaks of the roads as horrible from mud, snow, and water, and that the same untoward influences were in operation which he had spoken of in connection with his Strumnitza tour, arising from the sad political conditions and the corrupt practices of secret revolutionists, "who hold the abominable doctrine that it is right to do evil that good may come." Two objects were in view in this tour, the awakening of Christians who were in a state of declension, and the conversion of those not claiming to be Christians. Dr. House writes: —

"As to the first object sought, large numbers of the church members were led to confess their weakness, as well as their desire and intention to live more consecrated lives in the future. How deep this work was only time will tell; but the solemn attention to truth was most marked, and many who were hard to move, at least got upon their feet. We pray God that this may be the beginning of better things for many of our professing Christians, upon whom the awful conditions of the present time have borne down so heavily as to deaden the conscience and dull spiritual perception.

"As to the attempt to reach the unconverted, many, especially of the young, were moved, and showed their interest either by rising for prayers or by coming forward and giving themselves in prayer to Christ, kneeling in a prayer of confession and consecration with the missionary. In some cases the prayer of consecration was made with the missionary in the home. In other cases, conversation with young business men in their shops led to the promise on their part to lead a new life. I do not place a great deal of emphasis upon numbers merely, but I will say that I am probably below the actual numbers when I suppose that from sixty to seventy upon this tour either rose for prayers or came forward, and most of them came forward for the prayer of confession and dedication. Some who thus came forward were professing Christians, and I was especially pleased to see such cases, as the tearful eye, the trembling hand, and the whispered word of confession gave hopes, at least, of a deepening of the work of grace if it had commenced already in the heart.

"One such case deeply interested me, when a young man, in a congregation of more than three hundred, alone walked up the aisle to the front, and the evident sincerity of his confession and reconsecration deeply touched me. There were many interesting incidents on the tour. As I was leaving Bansko, where I had been somewhat disappointed, especially at the coldness and estrangement of the youth of the church, the teacher called me into the school, which is held in the basement of the church, and told me that the children wished to pray in my presence, and some of the children's prayers were most touching. None were more interesting to me than the repeated petition, 'O God, have mercy upon *our* church and awaken it.'

"Perhaps more apparent results were seen in Mehomia and Samokov, and the least in Bansko, Banya, and Yakaronda.

However, everywhere I had a large number of hearers and solemn attention to the truth. In the village of Eleshnitza, where there is no preacher, the little chapel was crowded at the first meeting with seventy-five or eighty people, and probably as many were outsiders as followers of the gospel. In Yakaronda I preached to forty people, in Banya to sixty, in Mehomia to 100; on the Sabbath in Bansko there were 200, and in Samokov the church was well filled with 300 to 350. I ought to say that in Samokov Pastor Furnadjieff, of Kustendil, had previously held a longer series of very interesting meetings, in which it was hoped a goodly number had decided to live for Christ."

Western Turkey Mission

STORY OF A YOUNG GREEK

ACCOUNTS are frequently sent us of individuals and incidents in our mission fields which for one reason or another it is not deemed expedient to print. Such publication might bring the person concerned into some peril, or might even put a stop to the work begun. There are reasons which will be obvious to all our readers why the following interesting story should be given here without names of places or persons. It is enough to say that the story comes from a prominent missionary in Asia Minor, and is connected with a well-known outstation in that field.

"This young Greek, whom we will call Aristides, is twenty-eight years old, the son of a very wealthy and very worldly Greek. He was very zealous in the Orthodox Greek Church, and since his youth has been one of their choir or 'intonators.' About two and a half years ago he happened to enter our chapel; but as he heard something which seemed to him disrespectful toward the Virgin Mary he never came again. Last fall, yielding to the persuasion of a friend, he came again, and was so much attracted that he decided to come regularly. As he is a near neighbor to the preacher, he began to call on him and talk about Christian things; he was very teachable and very diligent in his inquiries, especially regarding the new birth, repentance, complete surrender, sin and its forgiveness, etc. One evening in the week he would come to take notes on the sermon of the last Sabbath, so that he might understand it more thoroughly; when he had obtained a good grip on it, he would go home and talk it all over with his wife and mother.

"The father was scandalized by all this, and administered a sharp reproof; he charged the son with disobedience in that he was attending the Protestant services, and the father said, 'If you will be obedient to me in this, I will be to you a better father than ever before.' The son yielded, and stayed away for some weeks, still, however, visiting the house to write a synopsis of the sermons. But when he found that his father was not in the least changed, and that it was only a trick to keep him away from the service, he began to go again. On Friday, March 16, he came as usual to talk and take notes on the sermon. It had been the custom for the preacher to pray when they separated. That night the young man said, 'You pray, and if the Lord sends me his Spirit I want to pray, too.' The preacher replied by quoting verses where the Lord promises his grace to those that seek his face. When the preacher finished praying, Aristides hesitated but a second or two, and then began to pour out his soul in a prayer in Turkish. It must be borne in mind that the Orthodox Church is ultraritualistic and all the prayers are in ancient Greek. In all his life the young man had never prayed, although he had 'done,' or

'recited,' prayers. In this prayer his words were simple, direct from the heart, and full of meaning; with marvelous insight he seemed to realize his own spiritual needs and to voice them in the most pleasant form. The preacher says he never heard such a prayer in all his years of service. Even in the prayer the young man said, 'O Lord, don't let me think that it is myself that am praying; it is only thy Spirit speaking through me.' It was almost midnight before they separated.

"When he got home he found that his father had just finished a game of checkers. Kneeling, he prayed for guidance and courage. It must be borne in mind that this was an 'old school' family, where the father lives, eats, sleeps, separate from the rest of the family; they never sit in his presence, never speak except to answer his questions, etc. As he entered his father glanced up with the Oriental greeting: 'Is it peace? Is it peace?' The young man replied: 'It is peace, father; only give me your hand that I may kiss it, and forgive me all my past faults, for I am now your son in deed and in truth.' The father hesitated, but when he saw the earnestness of the son he yielded and granted him forgiveness. Then the young man cried out: 'Now you are my father, and I am your son. Let me pray about it.'

"His father stared in astonishment, and replied: 'What are you thinking of, boy? Every one says his own prayers in private.' The youth replied: 'I know, father, that you would think it unfitting that you, a father, should follow your son in prayer. But think of the example of Christ. He was God, yet he became man. He was Master, yet he washed the dirty feet of his disciples. Will you not condescend to pray with me?' Strange to say, the father rose and stood in the attitude of prayer; the young man knelt at his feet and poured out his soul in prayer. At its conclusion he sat down near his father and said: 'Father, none of our family have repented and found peace in Jesus. Let us gather for family prayers, and perhaps the Lord will bless us.' Then he prayed again, and they retired for the night.

"After rising and having his private devotions, Aristides gathered all the family for prayers. A brother, twenty-two years old, refused to come in, but finally consented to stand near the door. Everybody realized that it would be next to impossible to get the father in; but the young man said, 'God will soften his heart; he will come.' When all was ready he went to his father and said, 'Come, father; all is ready.' His father replied, 'Where?' 'Where you promised me last night,' he replied, and then went right in among the rest and began a simple, earnest prayer; the brother at the door came in and joined them; the mother began to weep; a sister, who had been bitterly opposed, begged that she might be prayed for; and the father too joined them, thus making the circle complete. Each day this continued. Aristides urged them all to repentance. We too joined each day in prayer for these needy Greeks. Our young friend continued to preach to his own household, and soon the thought came to him, 'Why not pray for grace that I may preach to others?' Soon he said, 'The Lord has heard my prayer, and I shall preach in the church next Sunday afternoon.' With the consent of the priest he began that Sunday, taking his text from the lesson of the day. For one and one-half hours this man, who had never studied, and was but a learner in Christian things, told what the Lord had done for him and was ready to do for all. Of course some of the men began to object to 'this way.' They said he was preaching Protestant doctrine and would soon ruin the church; especially they said, 'He does not declare that the Orthodox Greek Church is the only true church.' Being very humble and very earnest, Aristides was ready to speak in houses and to

individuals if they closed the church to him."

RECEIVING THE SPIRIT

"In his family life a marvelous change had come over the father; he became gentle; he would call his children lovingly and by name — a thing he had never done before. He began to read 'Pilgrim's Progress' most carefully and to ask questions as to its teachings. While reading it a second time he suddenly dropped dead, but the preacher feels sure that he died a Christian. The priest seems very well disposed towards Aristides, allowing him to preach in the church when he will, only asking him not to go to the Protestant chapel the days he is to preach.

"One day he had a colloquy with the priest something like this: 'Father, who can receive the gift of the Holy Ghost?' Ans. — 'Only the clergy; it is their right.' 'Has our archbishop received the Holy Ghost?' Ans. — 'Is it possible to doubt it?' 'What sign is there to show that he has received it?' Ans. — 'His office and his official robes; are not these sufficient proof?' 'May no one else receive it?' The priest was confused and replied, 'I suppose others can receive it, too.' Then the young man replied: 'Praise the Lord! The Lord has given me his Spirit, and I can preach the gospel.'

"He is continuing in both prayer and preaching. Pray that the Lord may add his blessing even more richly. Several young ladies of the congregation, most of them teachers in our school or the Gregorian school, have become most earnest in prayer and in effort."

Marathi Mission

A QUICKENED MISSION

LETTERS have come reporting the annual meeting of the Marathi mission, and special mention is made of the value of two days spent in spiritual conference prior to the opening of the regular mission meeting. The spirit of those two days seems to have pervaded all the subsequent meetings, which continued through three weeks, so that the session is spoken of as most refreshing and stimulating. One result was the sending of the following letter, prepared by direction of the mission, to all the churches and leading Christians within the district. The letter is printed here, as it indicates the spirit of the brethren and their union in special efforts to bring in the kingdom of Christ. The letter was dated Mahableshwar, May 20, 1906: —

"To our co-workers in the gospel and our brothers in Christ, we, the missionaries of the Marathi Mission, with one accord send our loving and joyful greeting.

"We would have you rejoice with us because of a season of rich blessing which we have experienced. Before beginning our regular mission meetings, we spent two days in prayer and conference over the great spiritual realities which are the basis and power of all our missionary life.

"In this conference our greatest prayer was that we ourselves might become more truly and completely servants of God and of India than we have ever been before. God made us realize his presence and blessing in a very real way. He showed us clearly how far short we had come in the past of doing and being what he would have had us do and be in this country. We were led to cry to him many times for forgiveness for our failures; and we were led to resolve, with all the power of purpose that God has given to us, that we would serve him and our Indian brothers more faithfully, more joyfully, more humbly, more as Christ served his people. We shall not cease

to pray for ourselves that we may have strength to carry out this purpose, and we ask you, our Christian brothers and sisters, to join us in this prayer.

"As we came to realize afresh our own failure and need during these two days, so we came to realize the need of our schools, our churches, our villages. Christ has untold riches of joy and power for us all which we have never received, because we have never served him with all our lives.

"During these days we heard from different missionaries about a great spiritual quickening among the Christian communities all about us, and we were moved to great desire and prayer that a great spiritual quickening might come to those in our mission. Missionaries from other places tell us that men and women have been moved to confess their sins and to make restitution even at great sacrifice. Men who had been enemies for years have come together to ask each other's forgiveness, and are now living together as brothers in Christ. Children in the schools have become obedient, willing, industrious. They have largely given over quarreling. They have come to love their Bibles and to pray with real earnestness. The transformations recorded are many and really marvelous.

"This spiritual quickening has touched even the Hindus. They have seen the change in the Christians and have been deeply impressed. School children going to their villages, pastors, teachers, and preachers going from community to community, have told with joy what Christ has done for them. They have preached with new power the good news of Christ. As a result many Hindus have confessed their sins and asked the Christians to pray for them.

"As we have heard of these things we have been deeply moved. Why cannot we too have this fresh joy and power? Why cannot we too gain this deeper love for Christ which shall transform our lives and bring our Hindu neighbors to him? The answer which has come to us is that we can. If we really want this with all our hearts, if we are willing to work for it and pray for it with all our faith and power, we too shall surely have this rich blessing for ourselves, for our schools, for our churches, for our villages.

"We, therefore, would exhort you, our co-workers in the gospel, to join us in such prayer and work. Let us purify and consecrate ourselves afresh that we may be fit to receive and to give forth freely of the Spirit of Christ. Let us pray for ourselves, for the work that is our especial care, for our associates in this great work, for our congregations, for our school children, for our villages.

"In conclusion we would express our absolute faith that if we who are leaders really long for such a spiritual quickening for ourselves and our districts, and if we give ourselves to work and prayer for it with complete consecration, there shall be such a mighty transformation of ourselves and all our Christians as we have never before seen, and multitudes will be won from Hinduism to Christ.

"Together let us watch and pray for this great end.

[Signed for the mission] R. A. Hume,
A. H. Clark."

Foochow Mission

ZEAL FOR EDUCATION

Mr. Hodous, of Foochow, reports some very interesting facts as to the eagerness of the people in the matter of education, casting away the old system held for centuries, and accepting modern methods of instruction and the teachings of modern science. He writes: —

"Mr. Beard, who is now in the Young Men's Christian Association, is meeting

with success in entering the non-Christian schools of Foochow. In several of the schools he and his assistants have opportunity to address the students on religious matters every Sunday. There are now over fifty schools organized on modern lines within the city of Foochow. Some of these are government schools, some are private, and some are supported by the gentry. The old-fashioned schools with a begoggled occupant in the teacher's chair have almost entirely disappeared from Foochow. These schools of the modern type have usurped the temples and monasteries. All this has been accomplished within the last two years without any noise. Almost every available temple has a modern school. Before the frowning idols are desks with modern science readers spread upon them. In some of these temple schools the idols have been screened off.

"All these new schools have two things in their curriculum, namely, military drill and singing. The Chinese seem to realize their weakness and are fortifying the next generation. The teachers of these schools are prepared in the two normal schools located on the hill just opposite to our mission compound. The text-books used are those of the Commercial Press of Shanghai. These text-books are excellent, and compare very favorably with our American text-books.

"Foochow College is prospering. The increase of the government schools seems to have little influence upon the number of our students. About 230 have already been enrolled, which is the largest number in the history of the college. We are all praying that the much needed funds will be raised, and that there may be a revival of religion in America which shall turn the hearts of many to Christ."

South China Mission

PLENTEOUS HARVEST — FEW LABORERS

Dr. Hager writes from Hong Kong, May 6, concerning progress in the work of his stations. After reading the letter our readers will appreciate Dr. Hager's phrase as he signs it, "Yours in the midst of work that two ought to do":—

"I have just completed a tour of all our stations for the first quarter of the present year, and am glad to be able to report that progress has been made and some 119 persons have received baptism at the various places where Christian work is carried on. I have now forty-two places where the sacrament is administered, and four other places where we have schools and the gospel is regularly preached. Three or four new places have been opened, and my work is larger than ever before.

"To epitomize what is being attempted, I may say that I now have under my care forty-one preachers and twenty school-teachers; four of the latter are also preachers. The school work is larger than it has ever been in the history of the mission. Aside from our two schools in Hong Kong, which have an enrollment of nearly two hundred, there are seventeen schools in the country, with a membership of 328 pupils. Thirteen of these schools are for boys (though in some of them a number of girls are studying) and six for girls, with a membership of sixty-nine. In all these schools Western learning is taught. Indeed such has been the eagerness to open schools in the country, that I have had to admonish our preachers that preaching the gospel was our chief business. Nearly all these schools are self-supporting. Our scholars who study English in Hong Kong pay about twenty dollars in gold a year, while the school fees in the country vary from fifty cents to five dollars in gold a year.

Some of the schools are supported by friends of the Chinese in America, and in only three schools have I been asked for aid; the total amount given has not exceeded thirty-five dollars in gold. This will indicate that a new era has dawned in China, and that we have not been too lavish with mission funds in the support of schools; and this school work of about five hundred pupils might well indicate that our hands are more than full and that the Board could with consistency appoint another missionary to our field. Our main object, however, is to push the evangelistic work, which counts in the end in the conversion of souls, and then schools will follow without much aid from us.

"I am also pleased to report that the contributions for the first three months of the year have been larger than during the whole of 1904, when they were only about $160 for the general work for the whole year."

North China Mission

GAINS AT LIN CHING

MR. CHAPIN, writing from Pang-Chuang April 19, says: —

"Last week Pastor Chia, who is acting pastor for both this station and Lin Ching, returned from a trip into the eastern part of our field. He visited Chih Ping, and found no little gain had been made over previous years. For some years it has not been convenient to keep a helper at that large and important outstation. But this year the return of Kuan Wan Hsüan from college enabled us to put him there to help. Partly as the result of his efforts, the little church there has taken on a new sense of life and is beginning to grow. The pastor this time baptized four and received nine on probation. As Chih Ping and Po Ping are only some eight miles apart, and the days when markets are held are not the same, the two men at these places give mutual aid. This is a great relief to them, as for even a Chinese to talk half a day at a time without feeling somewhat weary is not to be expected.

"At Tung Chang-fu the pastor found everything moving along in regular course. The presence of Mrs. Smith and her Bible-women had given an impetus to the church, waking the members up to increased effort. Some six or seven members were added to the church, besides those taken on probation. At Ssu Chuang there were some forty inquirers, men who had been inquirers for a longer or shorter period, but by reason of lack of a teacher had made little progress in knowledge. Ah Cheng has changed considerably. This town on the Grand Canal once had a large business, but the steamer traffic to Tientsin has destroyed it, as the canal is no longer necessary. Last fall we rented a chapel on the street capable of seating a goodly audience. Since then it has been feasible for the helper's mother to go there and help the women. Hence another compound was necessary. This has been rented cheap, and fitted up quite respectably. The Sabbath audiences are large, and the number of women who come is increasing. On this visit the pastor baptized thirteen and received twenty on probation. Among the former was one woman.

"The effort to put down a bad use of the name of the church has been successful. The men who had blackmailed restored the money which had been given them, and the man who had been so ready to be taken in was present to acknowledge the justice and generosity of the church. We hope much from this instance; but, human nature being what it is, hardly expect it is the last time an attempt will be made to make money easy. The services on the Sabbath were interesting — twenty-three baptisms, of which ten were women and girls from the boarding school."

THE DAY OF PRIVILEGE

Dr. Ament writes from Peking, May 11:—

"Now is the day of privilege. It is a time of expectation with us in Peking. We do not know what a day may bring forth. Are we to have a San Francisco earthquake, or are the new ideas and methods to take their places quietly as part of a new régime? The nascent spirit of nationalism often takes on unique forms, and many wait with bated breath to see what will happen next. But like a mighty tidal wave new ideas are pouring into China, and the old system is hopelessly doomed. The cry now is for Confucianism as a state religion. They realize that there must be something to which the people can look as a formal demonstration of the fact that they are a religious people. Just what that means no one seems to know, and the very papers which are making these claims are at the same time making the loudest outcry against the absurd customs and worn-out methods of the Confucian schools. They patch up this Confucian system to make it appear like a religion, for fear the nation in its desire for worship will turn to the Christianity of the foreigners. While many officials in Peking can now support four-wheeled carriages drawn by foreign horses, yet they have a tremendous dread of association with foreigners or of seeming to adopt foreign ways. The inconsistency does not seem apparent to them. Our main streets will soon be fairly well paved; already a splendid building on Western models is in process of erection for the foreign office. Schools are the order of the day, and all varieties are springing into existence. Our churches are not growing at a rapid rate, and if we hold our own this year I think we shall be doing well. The schools for the special training of Christian workers are more in demand than ever before. The most encouraging feature with us is the Home Missionary Society, of which the people take hold with some degree of enthusiasm. At our last meeting they not only continued the support of the native pastor, but gave him an assistant and raised money to hire a woman to assist his wife in the care of the family, so that she might teach a girls' school. We shall hope that this society may gradually take hold of all the outstation work and be largely in native hands."

Shansi Mission

NEW LIFE

Dr. Atwood writes from Fen-cho-fu, under date of May 1, expressing surprise over the sensational reports in American newspapers as to the unrest in China, and adding that they are living in peace and quiet, and that their only serious anxiety is not on account of the attitude of the natives but on account of the attitude of the churches at home in not supplying funds that are imperatively needed for the carrying forward of the work. We are glad to say that since his letter was written, in response to the special appeal made for the Shansi Mission in the *Herald* for June, between eight and nine hundred dollars have been contributed, which will greatly relieve the situation. He writes:—

"Last Sunday the hospital chapel was nearly filled with women alone. There is a cause for this new aspect here. We have seven girls at the Bridgman School at Peking; their letters to the home friends telling of the wonderful uprising of the women there has awakened many here to a desire for knowledge, and many came uninvited to our station class. The Woman's Board of the Interior have undertaken the support of these young ladies, and so this form of our work is secure.

"We have seven fine young men at Tung-chou and as many at Pao-ting-fu, and for their support we asked just barely enough; but it was refused. They are largely orphans, or worse. The petty amount granted us by the Prudential Committee for this hopeful work was used up long ago, and we have been spending our own salaries in order to maintain their expenses; but now the mission treasurer has declared us bankrupt, and we are called on to bear the bitter distress of calling them back into this barren land and turning them loose to shift for themselves. It seems sometimes as if I could not endure it. I am now in receipt of letters from them, anxiously inquiring about the future. Their letters to home friends are already rekindling the old fires of zeal and enthusiasm in the church here. We have our hospital and chapel now in running order; but the shelves are nearly bare, since we have none of the usually accumulated medical stores and drugs that are found in such places. I can use my knife and minor instruments still; but many cases must be turned away for lack of proper medicines. I have an order of choice medicines on the road (about one hundred dollars' worth), but 'what are these among so many?'

"The Chinese government is just opening two schools in this city (one for mathematics and one for general learning). The expenses of the schools are paid by the government, and they start out with the full number that the buildings will accommodate. These students are friendly and seem to enjoy calling on me. The teachers are men who have been sent to Japan for a year of study, and one is having his eyes treated at the dispensary. The father of one of the students is now in the hospital, and in this way we are getting in touch already with the schools. But we ought to have our school running here in the mission premises. We have room for forty in our boys' school building, newly being repaired. But we cannot open the school for lack of a few hundred dollars to hire a Chinese teacher."

Notes from the Wide Field

THE PHILIPPINES

The American Bible Society maintains an active work within the Philippine Islands. The field is specially open for this form of Christian service. It seems that the school enrollment within the islands has increased in a single year from 250,000 to 500,000, and as the number of readers increases the call for copies of the Scriptures becomes almost importunate. The multiplicity of languages within the group greatly increases the difficulty of supplying the wants of the people. The independent Catholic Church in some districts is quite strong and is friendly to the open Bible. A colporter — Mr. Prautch — was treated as an honored guest by Archbishop Aglipay, and had full opportunity for disposing of 18,000 copies of the Scriptures. The agent of the Bible Society in the Philippines, Rev. J. C. Goodrich, after five years of service, has resigned, and Rev. J. L. McLaughlin, of Iowa, has been appointed in his place, and left the last of July for this hopeful field of labor.

INDIA

Death of Professor Satthianadhan. — On April 4, Samuel Satthianadhan, LL.D., Professor of Mental and Moral Science in the Madras Presidency College, died at Yokohama, Japan. He had recently visited America, delivering lectures in several universities and theological seminaries on matters relating to the philosophies of India, and on his return to his home was visiting Japan, to study the

conditions in that country. His death brings great sorrow to the Christian educational communities of India. It has been said of him that for over a quarter of a century he was probably the most prominent and influential Indian Christian in the Madras Presidency and in all South India. He was a graduate of Cambridge University, and his command of the English language is said to have been perfect. A ready writer, he was the author of several books, the value of which was recognized by the learned societies of Europe and America. The *Christian Citizen*, of Poona, speaks of his piety as unobtrusive but positive, his personal influence among his students in the college and among educated natives as most wholesome and stimulating. "They regarded him as an objective embodiment of the lofty ideals he held forth to them." The death of such a leader is a sore loss to the Christian forces of India.

A Remarkable Meeting. — Rev. Dr. Mackichan, of the United Free Church of Scotland, reports two remarkable gatherings in Bombay, one of which we have before reported, at which Hon. William J. Bryan, of the United States, gave a memorable address. The other gathering was composed of about three thousand Hindus, not of the higher classes, but distinctly of the backward classes, and the purpose of their assembling was to memorialize the government on behalf of free primary education. Dr. Mackichan says: "They were nearly all simple working men, but I never presided over a more orderly and earnest gathering. The speeches made by their representatives were full of acknowledgments of what the missionaries had done for the education and advancement of their backward castes, and it was heartening to hear such expressions of the mind of the common people. I was asked to forward their memorial to the governor, which I have gladly done. I believe something will be achieved to help forward these classes in the Presidency."

CHINA

War on Opium. — It is a great joy that there seems good ground of hope that restrictions are to be placed upon the use and traffic in opium. Heretofore the argument has been that if Great Britain should limit its trade in the drug, China herself was cultivating poppies to such an extent she could dispense with a foreign supply. Moreover, it has been claimed that the Chinese were so addicted to the vice that the use of the drug could not be prevented, and also that China could not restrict the trade since her treaties with Great Britain do not allow her to do so. But there are two hopeful facts to be recorded: first, that on the 30th of May last the British Parliament, by a large majority, passed a resolution "that the Indo-Chinese opium trade is morally indefensible, and requests His Majesty's government to take such steps as may be necessary for bringing it to a speedy close." The present British ministry is ready to accept responsibility for action under this resolution, and unquestionably schemes will be devised for carrying out the purpose of the resolution. It will cost the British government much to forego the revenue derived from this source, but it will immensely help her prestige, not only in China, but throughout the world, if it takes this high stand. But the second fact corresponding to this action in Great Britain is that the viceroy who is most influential in all China — Yuan Shih Kai — has memorialized the throne to give instructions to viceroys and governors to put a stop to opium smoking amongst the official classes in the *literati*. The task of carrying such an edict into effect is doubtless beyond the power of any government, but the effort in this direction on the part of the most capable official of the government betokens a spirit which may lead to widespread

reform. At present the opium curse is the most appalling under which China suffers. May God grant her deliverance!

Friendly Viceroys. — We have already made reference to the liberal sentiments of Yuan Shih Kai, viceroy of Chihli, who is undoubtedly the most influential man in all China. It seems that this man has formally expressed his thanks to Dr. Christie, the Free Church missionary at Mukden, in Manchuria, for his services during the war. We now learn that the viceroy of Manchuria has also manifested a most friendly interest in the missionary work of Dr. Christie. "This viceroy" — Chao Ershun — Dr. Christie writes, "has shown great interest in the matter (erecting a hospital building), and today he handed me a check for 4,000 taels (nearly three thousand dollars), and he may yet be able to add to this. The American consul-general has been here for a few days, and last night I was invited along with him to dine with the viceroy. He spoke very kindly of the medical work that has been done for over twenty years, and said he was very anxious to help in every way he can. This shows a wonderful change in the attitude of the highest officials towards us and our work, for which we thank God."

Miscellany

Bibliographical

Christus Redemptor: An Outline Study of the Island World of the Pacific. By Helen Barrett Montgomery. 282 pages. The Macmillan Co., New York, 1906. Price, 50 cents in cloth; 30 cents in paper.

This is the sixth volume issued by the "Committee on the United Study of Missions," and this committee is able to state that of the text-books thus prepared more than one-fourth of a million copies have been sold for use in study classes and by missionary societies. This certainly is a most remarkable record, and the present volume, which concerns the islands of the Pacific, will doubtless equal its predecessors in value and in circulation. These islands are so numerous, the work among them has been so diversified, the triumphs of the cross among them have been so marked and blessed, that the stories, though told very briefly, are very fascinating. Of the 282 pages more than forty are given to the Hawaiian Islands, which is a very liberal allowance. To Micronesia with its many groups a dozen pages are assigned, while the marvelous story of Fiji is given about the same space, and a few more pages to the New Hebrides. New Zealand, New Guinea, Malaysia, have less than forty pages. This shows what condensation is necessary to bring this survey of the Island World into the limits assigned for it. But the manual furnishes an admirable basis for study, and suggests further investigations by using the many volumes which treat in detail of these island groups. We heartily commend the volume. As far as we have discovered it is accurate in its statements of fact and faithful in its portraitures. It will surely awaken new interest in the blessed work which God has carried on in the islands, which have waited long and are still waiting for the Law of the Lord.

Students and the Modern Missionary Crusade: Addresses delivered before the Fifth International Convention of the Student Volunteer Movement for Foreign Missions, Nashville, Tenn., February 28 to March 4, 1906. New York Student Volunteer Movement for Foreign Missions, 1906. Price, $1.50 postpaid.

This is a remarkable volume. It would be difficult, if not impossible, to find 700 pages in any language that contain so much that is calculated to quicken faith, to inspire with enthusiasm, and to inform the mind on themes relating to the sublime business of the

church on earth as in this single volume put forth by the Student Volunteer Movement as a report of its fifth convention, held in Nashville in February and March last. We cannot too highly commend the publication. It contains scores of papers, any one of which is well worth the price of the volume.

One is impressed at the very beginning with the profound spiritual tone with which this vast assembly must have entered upon its deliberations, bringing those who were in attendance directly to the feet of the Master. The first purpose of the convention was to lead each one into the presence of the Lord, and then, by an intelligent apprehension of what Christ has done, is doing, and can do for the redemption of the world, to bring every one into a hearty surrender to this sublime service, that Jesus may be made King in all the world.

We will not attempt to enumerate the papers, which are here given in full. There were striking accounts received from experts as to the unprecedented opportunities in unevangelized lands. The review of the work in different countries and in all the continents, the discussions as to the different branches of the work, evangelistic, medical, educational, etc., were most instructive and inspiring. There is no book accessible which is so "up-to-date" on all matters relating to foreign missionary work. By all means get it for your church and your Sabbath school library. It is a mine of wealth for the Christian student who would keep before him the Lord's last and great command.

Notes for the Month

ARRIVALS ABROAD

May 10. At Tientsin, North China, Miss Mary H. Porter.

June 1. At Adabazar, Turkey, Miss Mary Carolyn Fowle.

June 3. At Durban, Natal, Rev. and Mrs. Charles H. Maxwell.

ARRIVALS IN THIS COUNTRY

April 22. At San Francisco, Rev. Wallace Taylor, M.D., of the Japan Mission.

June 13. At New York, Miss Phebe L. Cull, of the Western Turkey Mission.

June 30. At New York, Rev. and Mrs. Elwood G. Tewksbury, of the North China Mission.

July 4. At New York, Rev. and Mrs. J. C. Martin, Miss Elizabeth Webb, and Dr. Meda Hess, all of the Central Turkey Mission.

DEPARTURES

July 6. From Seattle, Rev. Arthur H. Smith, D.D., returning to the North China Mission. (See page 364.)

July 17. From New York, Miss Ruth M. Bushnell, returning to the Eastern Turkey Mission.

MARRIAGES

June 14. At Chicago, Ill., Miss Beulah Logan, daughter of Rev. and Mrs. Robert W. Logan, formerly of the Micronesian Mission, to Mr. William H. Tuthill.

June 27. At Chicago, Ill., Alden R. Hoover, M.D., to Miss Esther Finger, under appointment to Western Turkey Mission.

July 4. At Sholapur, India, Miss Sarah P. Judson, for two years connected with the Marathi Mission, to Rev. Henry A. Kernen, of the Presbyterian Board of Missions at Sangli, India.

DEATH

June 29. At Roxbury, Mass., Rev. Judson Smith, D.D. (See page 365.)

The Missionary Meeting for August

The Islands

By Rev. Edwin H. Byington

THE round-the-world missionary trip, in anticipation of the Haystack Centennial (see March *Herald*), spends this month in voyaging among the islands. Indicate the course of the steamship *Williamstown* from Japan to the Philippines, eastward to Micronesia and neighboring islands, and northeast to the Hawaiian Islands.

(1) Bible reading. The islands visited by the Apostle Paul.

(2) Paper: The islands of this planet: their number, distribution, character of inhabitants. How far has isolation from the world life been an advantage and how far a disadvantage?

(3) Paper: The first Christian missionaries to the islands of Great Britain and Ireland.

(4) Paper: The first missionaries' reception on the Hawaiian Islands. Dr. Doremus Scudder's present work there. (See *Missionary Herald* for July, page 345.) Our one point in the Philippines. (See Mr. Black's letter on page 385.)

(5) Interesting facts connected with the American Board work in the Micronesian Islands. (*Missionary Herald* for February, May, July, 1904; July, 1905. See leaflets, "Ngatik and Nukuor" and "Ten Days on Pingelap," published by the Board.) (Let each of a number of young people present some fact from "Lighthouses of the Pacific or Missions in the Island World," by H. W. Hicks.)

(6) Incidents connected with the building and voyages of the various *Morning Stars*.

For special directions see previous numbers of the *Herald*.

Donations Received in June

NEW ENGLAND DISTRICT

Maine

Auburn, High-st. Cong. ch.	31 88	
Bangor, 1st Parish ch., toward support Rev. C. S. Vaughn, 100; Central Cong. ch., toward support of missionary, 75; Hammond-st. Cong. ch., for do., 75,	250 00	
Medway, Cong. ch.	1 00	
Monson, Cong. ch.	2 25	
Portland, State-st. ch., of which 4.50 from guild, all for work, care Rev. R. A. Hume,	222 00	
Saco, 1st Parish ch., of which 3 from Rev. C. M. Gates,	89 25	
Thomaston, Cong. ch.	8 80	
Woolwich, Cong. ch., Member, 1; Jane C. Stinson, 1,	2 00	607 18

New Hampshire

Amherst, Harriet N. Bryant,	2 00	
Antrim, Cong. ch.	5 00	
Bath, Rev. W. P. Elkins,	1 00	
Bristol, Cong. ch.	6 50	
Chester, Cong. ch.	5 00	
Gilsum, Cong. ch.	6 00	
Hinsdale, Cong. ch., toward support Geo. M. Newell,	7 26	
Manchester, 1st Cong. ch., toward support Rev. J. P. Jones, 81.38; Hanover-st. Cong. ch., O. J. Prescott, 5; So. Main-st. Cong. ch., N. A. Tirrell, 1,	87 38	
Nashua, 1st Cong. ch., W. H. Pritchard,	15 00	
Nelson, Cong. ch.	14 00	
Pittsfield, Cong. ch., for Sendai, 41; do., Rev. J. B. Lyman, 5,	46 00	
Wilton, Mrs. Helen I. Russell, 1; Mrs. M. M. Campbell, .30,	1 30	
———, Rockingham Conference of Cong. and Presb. chs.	10 27	206 71
Legacies.—Hudson, Esther A. Warner, by Horace D. Gove, Ex'r,		200 00
		406 71

Vermont

Benson, Cong. ch.. toward support Rev. and Mrs. E. A. Yarrow,	31 00	
Burlington, 1st Cong. ch., Rev. J. H. George, 20; do., T. R. Powell, 2,	22 00	
Clarendon, Cong. ch., toward support Rev. E. A. Yarrow,	5 50	
Colchester, Cong. ch., Mrs. E. S. Wright,	1 00	
Island Pond, Cong. ch., toward support Rev. R. Thomson,	39 00	
Plainfield, Mrs. A. Betsey Taft,	7 00	
Rutland, Friend of missions,	20 00	
St. Johnsbury, South Cong. ch., Rev. Henry Fairbanks, 25; do., Chas. S. Adams, 10; Widow's mite, .25,	35 25	
Westford, Cong. ch., for Shao-wu,	6 50	
Williston, Cong. ch., Rev. Leigh Diefendorf,	2 00	
Wilmington, Cong. ch.	7 55	
———, A blind minister,	2 00	178 80
Legacies.—Burlington, Less taxes on estate Julia F. Hickok,		12 37
		166 43

Massachusetts

Adams, Cong. ch., toward support Rev. A. E. LeRoy,	300 00	
Andover, Rev. W. L. Ropes,	10 00	

Assonet, Cong. ch. 10 81
Attleboro, 2d Cong. ch., Harold D. Baker, 10 00
Berkley, Cong. ch., Miss Julia R. Burt, 10 00
Beverly, Dane-st. Cong. ch., H. P. Woodbury, 10, and R. P. Woodbury, 2; Washington-st. Cong. ch., Friend, 2, 14 00
Boston, Pilgrim ch. (Dorchester), 202.37; Central ch., Rev. and Mrs. E. C. Moore, 200; 2d ch. (Dorchester), 192.85; Union ch., toward support Dr. E. L. Bliss, 105; do., Friend, 30; Mt. Vernon ch., Friend, 100; Phillips ch. (South Boston), 40.90; Walnut-av. ch. (Roxbury), 5; Annie G. Lewis, 100, and Hattie K. Lewis, 100, both for India; Friend, 100, 1,176 12
Boxford, 1st Cong. ch. 7 68
Bridgewater, Central-sq. Cong. ch. 24 56
Brimfield, 1st Cong. ch. 27 00
Brockton, Porter Cong. ch., A. T. Jones, 20; 1st Cong. ch., Warren Tirrell, 5; do., Mrs. O. F. Hayes, 1; Miss A. G. Vining, 25, 51 00
Cambridge, 1st Cong. ch., 1,051.75; North-av. Cong. ch., 347, 1,398 75
Chesterfield, Cong. ch., toward support Rev. C. T. Riggs, 7 77
Dalton, 1st Cong. ch., to const. Claire C. Barton, Mrs. J. Jacob Beisiegel, Homer P. Little, Mrs. Alice M. L. Pomeroy, Lucian E. Ball, H. M., 506.58; do., W. H. Dodge, for Berkshire Fund, 5, 511 58
Danvers, Maple-st. Cong. ch., L. B. Abbott, 10 00
Dracut, Central Cong. ch., Rev. Owen James, 10 00
Dunstable, Cong. ch., to const. with previous donations Mrs. Lizzie A. Swallow, H. M. 50 00
East Bridgewater, Union Cong. ch., Friend, 20 00
Easthampton, 1st Cong. ch., Rev. Geo. H. Burrill, 10; Friend of the Board, 1, 11 00
Falmouth, 1st Cong. ch. 25 04
Feeding Hills, Cong. ch. 14 00
Florence, 1st Cong. ch., F. N. Look, 100 00
Foxboro, Bethany Cong. ch. 28 85
Franklin, Cong. ch. 18 38
Gardner, 1st Cong. ch., toward support Rev. G. H. Hubbard, 100 00
Gilbertville, Cong. ch. 130 62
Gill, Cong. ch. 4 00
Gloucester, Trinity Cong. ch., John J. Pew, 25 00
Hadley, 1st Cong. ch. 15 45
Hatfield, Cong. ch., Rev. R. M. Woods, 25 00
Haydenville, Cong. ch. 8 85
Heath, Union ch. 16 00
Hinsdale, Cong. ch., of which Rev. J. H. Laird, 5, and A. B. Clark, 1, for Berkshire Fund, 37 20
Holbrook, Winthrop Cong. ch., Harry Sampson, 1 00
Holliston, Miss M. A. Johnson, for Shao-wu, 30 00
Holyoke, 2d Cong. ch., F. D. Heywood, 25; do., C. J. Humeston, 5, 30 00
Indian Orchard, Evan. Cong. ch. 6 98
Islington, 1st Cong. ch. 1 00
Lawrence, Trinity Cong. ch., 71.42; Perley D. Smith, 5, 76 42
Lenox, Cong. ch., for Berkshire Fund, 53 25
Lincoln, Jonas Hartwell, 200 00
Lowell, Kirk-st. Cong. ch., F. A. Flather, 25; do., H. A. Smith, 25; do., A. C. Spalding, 5; do., J. S. Thompson, 5; do., J. E. W., 5; Highland Cong. ch., Miss E. S. Danforth, 2; A. B. Woodworth, 10, 77 00
Lynn, Central Cong. ch., 2; Friend, 50, 52 00
Malden, 1st Cong. ch. 232 76
Medford, Katharine A. Paine, 5 00
Methuen, 1st Cong. ch. 76 60
Monson, Cong. ch., Rev. F. S. Hatch, 10 00
Newburyport, Belleville Cong. ch., 124.53; Mary K. Plummer, for India, 100, 224 53
New Lenox, D. B. Dewey, for Berkshire Fund, 5 00
Newton, Eliot Cong. ch., of which 25 from Rev. C. H. Patton, 111 00
Newton Center, 1st Cong. ch. 432 78
Newtonville, Central Cong. ch. 125 00
North Abington, Friends, by Rev. G. Benedict, 10 00
North Adams, Cong. ch. 63 56
Northampton, Edwards Cong. ch., Isaac Bridgman, 15; do., W. H. Butler, 5; do., W. H. Jones, 5; 1st Cong. ch., H. D. Sleeper, 10; do., R. F. Armstrong, 5; do., W. N. Doane, 5; do., E. H. Mensel, 5; B. S., 10, 60 00
North Billerica, Mrs. E. R. Gould, 18 00
North Leominster, Cong. ch. 18 00
North Wilbraham, Grace Union Cong. ch. 25 06
Oakham, Alice B. Allen, 5 00
Oxford, 1st Cong. ch., Rev. C. M. Carpenter, 5 00
Petersham, Miss E. B. Dawes, 200 00
Plymouth, ch. of the Pilgrimage, 5 87
Salem, Tab. Cong. ch., toward support Rev. D. S. Herrick, 176.95; do., Miss Harriet Richardson, 15; do., C. A. Bissell, 5, 196 95
Sandwich, Calvinistic Cong. ch. 13 48
Saugus, Cong. ch. 35 00
Sharon, Cong. ch., toward support Rev. W. H. Sanders, 34 03
South Braintree, Cong. ch. 17 00
South Framingham, Frances Y. Munroe, 100, and Ellen A. Adams, 100, both for India, 200 00
South Hadley, Cong. ch., Irene V. Whalen, 1 00
South Weymouth, Old South Cong. ch. 4 00
Springfield, 1st ch. of Christ, toward support Dr. C. D. Ussher, 100; So. Cong. ch., of which Miss C. E. Stillman, 20, 88.80; Olivet Cong. ch., James B. Roberts, 5; C. H. Barrows, 10; Helen Spring, 5; Thank-offering, 30, 238 80
Swampscott, 1st Cong. ch. 11 00
Tewksbury, Cong. ch. 13 58
Wellesley Hills, 1st Cong. ch., toward support Rev. J. C. Perkins, 55.52; do., Rev. P. T. Farwell, 5, 60 52
Westboro, Miss Amelia Merriam, 10 00
Westfield, 1st Cong. ch., of which Rev. J. H. Lockwood, 10, 308 82
Westhampton, T. N. J. 18 00
West Medford, Cong. ch. 3 41
Weston, Mead boys, 2 00
Whitman, Cong. ch., Frank Paddleford, 5; do., E. E. Copeland, 1, 6 00
Winchester, 1st Cong. ch., of which 175 toward support Rev. A. W. Clark, 375 58
Worcester, Piedmont Cong. ch., of which 74 toward support Dr. J. B. McCord, 106; do., Mrs. A. S. Chase, 5; Plymouth Cong. ch., 56.38; do., Rev. A. B. Chalmers, 20; do., H. B. Perkins, 5; do., I. P. Dorward, 3; do., Mrs. R. P. Blaman, 1; do., Mrs. E. S. Bunker, 1; do., Ruth P. Beaman, 1; do., Miss F. G. Dunbar, .50; Old South Cong. ch., E. E. Thompson, 3; do., Friend, 30; Union ch., 35; Memorial Cong. ch., O. J. Billings, 12; Park Cong. ch., 8.12; Hope Cong. ch., W. G. Hall, 5; Central Cong. ch., Mrs. M. W. Ballard, 1; Martha L. Rice, 5, 298 00
Wrentham, Cong. ch. 18 00
———, A. Z. 50 00—8,284 64

Legacies. — Boston, Ellen Humphreys, by Wm. R. Campbell, Trus-

tee, 100; Mrs. Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 40, 140 00

8,424 64

Rhode Island

Providence, Miss H. L. Hayward, 50
Saylesville, Memorial ch., Rev. E. T. Pitts, 5 00 — 5 50

Young People's Societies

MAINE. — Bangor, Hammond-st. Y. P. S. C. E. mission study class, 16 75
VERMONT. — Bellows Falls, Y. P. S. C. E., for Mt. Silinda, 5 00
MASSACHUSETTS. — Boston, Pilgrim ch. Y. P. S. C. E. (Dorchester), toward support Dr. F. C. Wellman, 50; Charlemont, Y. P. S. C. E., 17.55; North Leominster, do., 2; Spencer, Young Woman's Mission Club, for Shao-wu, 30, and for native helper, Turkey, 8; West Medford, Y. P. S. C. E., toward support Rev. Chas. S. Sanders, 25; Winchendon, North ch. Y. P. S. C. E., of which 15 for Mt. Silinda, 20; Worcester, Pilgrim ch. Y. P. S. C. E., for do., 30, 182 55
RHODE ISLAND. — Riverside, Y. P. S. C. E. 1 00

205 30

Sunday Schools

MAINE. — Frankfort, Cong. Sab. sch., 1; Portland, State-st. Cong. Sab. sch., for work, care Rev. R. A. Hume, 57; Solon, Cong. Sab. sch., for Japan, 2.50, 60 50
NEW HAMPSHIRE. — Hinsdale, Cong. Sab. sch., toward support Geo. M. Newell, 5; North Hampton, do., 5, 10 00
VERMONT. — Enosburg, Memorial ch. Sab. sch. 3 34
MASSACHUSETTS. — Beverly, Washington-st. Cong. ch., 5; Boston, Eliot Cong. Sab. sch., for Shao-wu, 30; do., Winthrop Sab. sch. (Charlestown), 5; Cambridge, Sab. sch. of 1st Cong. ch., of which 30 for Sendai, 33; do., do., Prim. Dept., for Aruppukottai, 4; Lowell, Pawtucket Cong. Sab. sch., toward support Mrs. Mary A. Fairbank, 25; Newburyport, North Cong. Sab. sch., 3.52; Pepperell, Cong. Sab. sch., for Sendai, 7.50; Sharon, do., Prim. Dept., 2; Stockbridge, do., for Sendai, 5.90; Worcester, Union Cong. Sab. sch., for work in Micronesia, 17.96; do., Park Cong. Sab. sch., 3.82, 142 70

216 54

MIDDLE DISTRICT

Connecticut

Abington, Cong. ch. 8 60
Berlin, Friend, 10 00
Branford, Cong. ch., G. R. Stannard, 5 00
Bridgeport, 1st Cong. ch., H. D. Simonds, 10; Park-st. Cong. ch., J. B. Hoyt, 5, and J. S. Wooster, 5; So. Cong. ch., Friend of missions, 1.50, 21 50
Bristol, 1st Cong. ch., toward support Rev. C. C. Tracy, and to const. M. EUGENE FAIRCHILD, H. M., 100; do., E. B. Dunbar, 25; do., Frank Bruen, 10; do., Mrs. E. B. Dunbar, 5; X. Y. Z., 100, 240 00
Canaan, H. C. Barnes, 50
Clinton, 1st ch. of Christ, Horatio Kelsey, 5 00
Colchester, 1st Cong. ch. 2 00
Danbury, 1st Cong. ch., Mrs. T. A. Hart, 10 00
Darien, 1st Cong. ch., 21; H. S. Brown, 3, 24 00
Derby, 1st Cong. ch. 18 87
East Hartford, 1st Cong. ch., 25; D. L. Williams, .50, 25 50
Guilford, 1st Cong. ch. 30 00
Haddam, Cong. ch. 25 00
Hartford, 4th Cong. ch., 100; Asylum Hill Cong. ch., Mrs. S. T. Davison, 100; Park Cong. ch., 63.89; 1st Cong. ch., Miss E. F. Mix, 10; Windsor-av. Cong. ch., Mrs. H. R. Rossiter, 2; Mrs. Edw. W. Hooker, toward support Rev. R. S. Stapleton, 700, 975 89
Jewett City, 2d Cong. ch. 13 56
Lakeville, Geo. B. Burrall, 50 00
Meriden, Center Cong. ch., 75; 1st Cong. ch., J. H. White, 10, and Friend, 50, to const. with other donations ALBERT H. WILCOX, H. M.; Rev. Joel S. Ives, 10, 145 00
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 82 56
Morris, Cong. ch. 13 10
Mystic, Cong. ch., Mrs. C. E. Wheeler, 10, and Miss Edna L. Wheeler, 1; Chas. W. Foote, 1, 12 00
New Britain, So. Cong. ch., 20; do., E. B. Eddy, 20; do., C. W. Lee, Jr., 10; do., Marie A. Daniels, 2; 1st Cong. ch., F. A. Porter, 7, and Mrs. I. B. Webster, 1; L. W. C., 65, 125 00
New Haven, ch. of Christ in Yale University, 198.59; Dwight-pl. ch., A. S. Hotchkiss, 10; United Cong. ch., L. C. Porter, 10; Grand-av. Cong. ch., Rev. I. W. Sneath, 5; Miss S. H. Wheaton, .50; T. P. C., 25; Friend, 6, 255 09
New London, 1st ch. of Christ, H. P. Palmer, 50; do., Miss Louise H. Allyn, 25; do., C. H. Whittemore, 5; do., J. R. Latham, 2; St. James ch., Carlos Barry, Jr., 1, 83 00
Norwalk, 1st Cong. ch. 29 09
Norwich, Broadway Cong. ch., 500; do., W. H. Baker, 10; do., F. W. Lester, 5; do., L. A. Adams, 2; 2d Cong. ch., Rev. and Mrs. L. L. West, 15; do., H. D. Johnson, 10; Greenville Cong. ch., Wm. Deans, 5; John Rossiter, for native worker, Shao-wu, 25; Fannie B. Lester, 10; Mrs. O. L. Johnson, 1.25, 583 25
Pomfret Center, 1st Cong. ch. 35 00
Putnam, 2d Cong. ch., toward support Mrs. W. L. Beard, 22 07
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 6 89
Shelton, Friend, 25
Simsbury, 1st ch. of Christ, toward support Dr. John D. Merrill, 10 00
Southington, Grace E. Beckley, 2 00
Stanwich, Cong. ch. 1 87
Taftville, Geo. W. Whittlesey, 5 00
Talcottville, Cong. ch., of which 390 toward support Mrs. Julia B. Fuller, 481 00
Terryville, Cong. ch., A. V. Stoughton, 2 00
Thomaston, 1st Cong. ch. 22 67
Torrington, Center Cong. ch. 92 30
Washington, Henry S. Nettleton, 8 00
West Haven, 1st Cong. ch. 30 34
Windsor, 1st Cong. ch. 31 03
Winsted, 2d Cong. ch., 27.82; 1st Cong. ch. Woman's Union, 6.75, 34 57 — 3,578 50

New York

Angola, Miss A. H. Ames, 5 00
Bangor, Cong. ch. 10 45
Bay Shore, Cong. ch. 8 00
Binghamton, 1st Cong. ch., J. Sturtevant, toward support Rev. W. M. Zumbro, 20; do., Rev. Nathan E. Fuller, 10; East Cong. ch., E. H. Ballard, 5; Miss Jennie Hull, 10, 45 00
Brooklyn, Pilgrim Cong. ch., Albert J. Newton, 500; Plymouth Cong. ch., Adele Burroughs, 15; Clinton-av. Cong. ch., Susan D. Pratt, 15; Henry M. Strong, 5; Miss I. Brown, 2; Mrs. A. D. Napier, 1.25, 538 25
Buffalo, 1st Cong. ch., Horace Reed, 50; do., Member, 25; do., A. W.

Hickman, 10; do., O. L. Murrell, 5; do., W. W. Reed, 5, 95 00
Clayville, Miss Clara A. Worden, 8; Martin Oliver, 1; Rev. T. W. Spanswick, 1, 10 00
Denmark, Cong. ch. 6 70
Fishkill-on-Hudson, Miss Minnie T. Kittredge, 25 00
Fredonia, Homer T. Fuller, 25 00
Hornby, Cong. ch., Mary E. Eddy, 10 00
Lonsdale, Mrs. E. A. Kemp, 5 00
Lysander, Cong. ch., Rev. L. B. Chase, 5 00
Manlius, Mrs. Frances Nims, 1 00
New York, D. Willis James, 5,000 00
Orient, Cong. ch. 20 00
Owego, Cong. ch., Mrs. R. A. Bloodgood, 1 00
Patchogue, Cong. ch., C. W. Terry, 2 00
Rochester, Chas. D. Case, 10 00
Rutland, Cong. ch., for native helper, Madura, 6 00
Saratoga Springs, New England Cong. ch. 12 73
Sayville, Cong. ch. 20 11
Sherburne, 1st Cong. ch. 587 19
Tallman, Cong. ch. 11 00
Verona, H. T. Jackson, 5 00
Wading River, Cong. ch., E. S. Miller, 5 00
West Winfield, Cong. ch., Mrs. S. C. Wheelock, 1 00
Woodhaven, Pilgrim Cong. ch., 10; 1st Cong. ch., 13.62, 23 62
Yonkers, Edward C. Perkins, 12 23
———, A friend in Central New York, 40 00—6,546 28
Legacies.— Brooklyn, Hiram G. Combs, add'l, 176 44
New York, Mrs. Emily Payson Clapp, by J. Wm. Rice, Ex'r, 525 00——701 44
7,247 72

New Jersey

Jersey City, 1st Cong. ch. 21 35

Pennsylvania

Moosic, J. R., for work in Africa, 1 00
North East, Carrie L. Sprague, for work in Kalgan, 10 00
Philadelphia, Central Cong. ch. 139 75
Sugar Grove, M. E. Cowles, 25 00
Youngsville, Mrs. H. P. Preston, 5 00——180 75

Ohio

Akron, 1st Cong. ch., C. A. Brouse, 10; do., W. B. Doyle, 10; do., H. E. Conner, 5; do., Mrs. L. B. Lyman, 3; do., 1st Cong. ch., Mrs. J. W. Kelley, 1, 29 00
Ashtabula, 2d Cong. ch. 23 00
Berlin Heights, Cong. ch., Rev. M. J. Norton, 5 00
Cleveland, Euclid-av. Cong. ch., toward support Rev. H. B. Newell, 500; do., W. R. Bartlett, 25; do., Jas. Young, 15; do., E. H. Baker, 10; do., W. Beahan, 5; do., Mrs. F. S. Clark, 5; do., C. W. Diehl, 5; do., L. G. Somers, 5; Park Cong. ch., 82.13; Hough-av. Cong. ch., 46.83; Cyril Cong. ch., 10; 1st Cong. ch., T. G. Newton, 5; Union Cong. ch., F. C. Holbrook, 5, 718 96
Columbus, So. Cong. ch., Rev. J. L. Davies, 5; do., F. L. Brownlee, 2, 7 00
East Cleveland, Kinsman-st. Cong. ch. 92 85
Greenwich, Cong. ch., Anna D. Mead, 1 00
Locust Corner, Rev. L. B. Nobis, 25 00
Lucas, Cong. ch. 18 00
Oberlin, 2d Cong. ch., 48.69; do., Rev. Irving W. Metcalf, 50; do., Wilmot V. Metcalf, 50; do., Rev. W. E. Park, 5; 1st Cong. ch., Harry M. Hillis, 5, 158 69
Springfield, Miss F. W. Frantz, for Pang-Chuang, 7 50
Steuben, Cong. ch. 8 00
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 287.50; do., W. H. Eager, 10; do., W. P. Heston, 5; do., J. M. Irving, 5; do., C. H. Whitaker, 5; do., H. M. Bash, 1; Washington-st. Cong. ch., 35.96; do., D. B. Brown, 5; do., K. O. St. John, 5; Central Cong. ch., P. Kimball, 25; do., C. W. Buell, 5; do., Miss Laura S. Riggs, 5; Plymouth Cong. ch., John W. Stone, 1, 395 46
Washington, Cong. ch. 6 00
Wellington, 1st Cong. ch. 35 00—1,530 46
Correction.— Toledo, 10 acknowledged in May *Herald* from Rev. C. M. Burkholder should read from F. A. Markley.
Legacies.— Atwater, Mrs. Mary Brush, by E. S. Goodman, Ex'r, 3,200 00
4,730 46

District of Columbia

Washington, 1st Cong. ch., D. J. Brewer, 50 00

North Carolina

Candor, Cong. ch. 1 75
Dudley, 1st Cong. ch. Woman's Miss. Circle, 3 00
King's Mountain, Cong. ch. 2 00——6 75

Florida

Mt. Dora, Cong. ch. 7 00

Young People's Societies

Connecticut.— Bristol, 1st Y. P. S. C. E., toward support Rev. C. C. Tracy, 6.50; Hartford, So. Y. P. S. C. E., for Shao-wu, 40, 46 50
New York.— Woodhaven, Y. P. S. C. E. 10 00
New Jersey.— Newark, Young People's Union of Belleville-av. Cong. ch., for Aruppukottai, 7 50
64 00

Sunday Schools

Connecticut.— Litchfield, 1st Cong. Sab. sch., for work in Micronesia, 2.75; New Britain, So. Cong. Sab. sch., 10, 12 75
New York.— Brooklyn, Lewis-av. Cong. Sab. sch., 100; do., Tompkins-av. Branch Sab. sch., 15; Honeoye, Cong. Sab. sch., 8.92; Mt. Vernon, 1st Cong. Sab. sch., 2.50; Rutland, Cong. Sab. sch., for native helper, Madura, 4.86, 131 28
Ohio.— Cleveland, Cyril Cong. Sab. sch., 3; Columbus, So. Cong. Sab. sch., Prim. Dept., 2.60; Pierpont, Cong. Sab. sch., 7.40, 13 00
North Carolina.— King's Mountain, Sab. sch. of Lincoln Academy, for Japan, 6 66
163 69

INTERIOR DISTRICT

Kentucky

Newport, York-st. Cong. ch. 21 00

Tennessee

Nashville, Union ch. of Fisk University, 5 00

Alabama

Beloit, Union ch., for native pastor, Zulu Mission, 1 20

Oklahoma

Cline, Cong. ch. 3 41

Indiana

Elwood, 1st Cong. ch. 2 50

Illinois

Aurora, 1st Cong. ch. 61 92
Champaign, Cong. ch. 54 03
Chicago, New England Cong. ch., John P. Wilson, 500; Union Park Cong. ch., F. S. Tyrell, 100; do., W. G. Willard, 50; do., Miss Mabel Forbes, .50; South Cong. ch., 68.11; do., Mr. and Mrs. W. W. Chandler, 3; Warren-av. Cong. ch., 42.10; Summerdale Cong. ch., 23.05; do., Miss Ida Richter, 10; do., Miss Emily Richter, 5; do., Ernest Richter, 5; do., Miss E. L. Lane, 1; 1st Cong. ch., 25.43; Fellowship Cong. ch., 24.60; 52d-av. Cong. ch., F. W. Miller, 5; do., C. Torsons, 1; do., Friend, 1; Washington Park ch., Miss Nellie Johnston, 5; Mr. and Mrs. I. K. Hamilton, 300; E. T. Cushing, 100; Alice B. and W. H. Warner, 2, 1,271 79
Chillicothe, Plymouth Cong. ch., Rev. J. C. Evans, 2 00
Elgin, 1st Cong. ch. 2 00
Evanston, 1st Cong. ch., C. H. Hurlburt, 10; do., John Ellis, 5; do., J. H. Gunn, 5; do., Geo. W. Pearson, 3; do., A. H. Fitch, 1; do., J. P. Odell, 1; do., Friend, 20; do., Friend, 5; do., Three friends, 1 each, 3; Friend, 1; Collection campaign meeting, 3, 57 00
Geneva, Cong. ch. 13 41
Joy Prairie, Cong. ch. 102 00
Lagrange, 1st Cong. ch. 8 50
Lombard, 1st Cong. ch. 6 50
Oak Park, 1st Cong. ch., Samuel W. Packard, 310; do., Geo. Eckart, 10; do., E. A. Burke, 5; do., E. W. Lyman, 5; do., Mrs. Geo. Walker, 5; do., R. H. Kimball, 3; do., A. Christian, 1; do., H. S. Townsend, 1; do., Wm. Spooner, Jr., 1; do., Friend, 5; do., Friend, 5; do., Friend, 2; do., Friend, 2; do., Twelve friends, 1 each, 12; do., Five friends, 1.55; 2d Cong. ch., W. M. McIver, 2; do., Mrs. J. Petersen, 1; do., Mrs. Petersen, 1; do., Miss Morris, 1; do., S. E. Tilton, 1; do., Frank, Jr., and Ella Wood, 1; do., Friend, 2; do., Two friends, 1 each, 2; 3d Cong. ch., W. H. Whittlesey, 1; do., Three friends, 2.80; do., Friend, 2; 4th Cong. ch., Friend, 1; less Friend, 4, acknowledged in July *Herald*, 382 35
Ottawa, 1st Cong. ch., Duncan McDougall, 20; do., A. F. Schoch, 10; do., W. E. Howard, 3, 33 00
Payson, Cong. ch. 7 73
Peoria, 1st Cong. ch., E. C. Foster, 25; do., D. V. Berry, 5; do., C. E. Fulks, 5; Rev. Chas. E. Marsh, 4, 39 00
Peru, Cong. ch., of which Rev. J. F. Childress, 5, 16 10
Port Byron, Cong. ch. 4 50
Prophetstown, Friend, for educational work in Turkey, 16 00
Rio, Cong. ch. 11 40
Rockford, 2d Cong. ch., Mr. and Mrs. Wait Talcott, 100; do., Geo. L. Irvine, 50; do., Mrs. A. E. Elmore, 10; do., T. G. Pierpont, 5; do., J. B. Whitehead, 5; do., M. L. Hanaford, 5; do., P. R. Wood, 5; do., E. W. Parker, 1; do., Cash, .35; 1st Cong. ch., S. B. Letts, 5; Richard S. Rose, 15, 201 35
Stark, Cong. ch., Rev. J. D. Wyckoff, 5 00
Sterling, Cong. ch. 52 44
Thawville, Cong. ch. 6 70
Warrensburg, Pilgrim Cong. ch. 5 07
Wilmette, 1st Cong. ch., S. C. Haskins, 1; do., Friend, 3, 4 00—2,363 79
Legacies.— Princeton, Rev. E. G. Smith, 50 00
2,413 79

Michigan

Belding, 1st Cong. ch. 14 75
Big Rapids, 1st Cong. ch., Mr. and Mrs. V. H. Hanchett, 10; do., Max E. Lown, 2, 12 00
Cadillac, 1st Cong. ch., Rev. H. C. McComas, 5 00
Detroit, 1st Cong. ch., of which 325 toward support Rev. and Mrs. J. H. Dickson, 575; do., Friend, in memory of Rev. W. H. Davis, 100, 675 00
Grand Rapids, 1st Cong. ch., Albert Stickley, 50; do., Robert Speir, 10; do., E. D. Winchester, 5; do., H. A. Toren, 2; Park Cong. ch., Eugene Boise, 15; do., C. B. Blair, 10; Plymouth Cong. ch. Miss. Soc., for native preacher, Madura, 9.45; South Cong. ch., Warren N. Fuller, 5; do., Chas. Holden, 5; East Cong. ch., Rev. W. E. Stevens, 10; North Cong. ch., C. M. Norton, 5; Smith Memorial Cong. ch., Rev. Geo. Extence, 1; Mrs. E. D. McBain, 25; Donald G. McBain, 4; Jennella A. Manley, 5; Mrs. W. A. Rindge, 5; Marion L. Withey, 5, 171 45
Muskegon, 1st Cong. ch. 45 00
Northport, Cong. ch. 4 59
Olivet, Cong. ch., of which Mrs. W. E. Parsons, in memory of Albert Topping, 5, 50; do., Friend, 50, 100 00
Oxford, Cong. ch. 10 67
South Haven, 1st Cong. ch. 24 20
Traverse City, Cong. ch. 10 00—1,072 75

Wisconsin

Appleton, Cong. ch., F. T. Rouse, 2 00
Beloit, 1st Cong. ch., D. A. Leavitt, 5; 2d Cong. ch., Friend, 2, 7 00
Broederville, Cong. ch. 1 40
Bruce, Cong. ch., .54; Rev. J. W. Hadden, 5, 5 54
Eau Claire, 1st Cong. ch., F. R. Proctor, 10; do., J. D. R. Steven, 10; do., B. G. Proctor, 5, 25 00
Edgerton, Cong. ch. 7 14
Elkhorn, Cong. ch. 51 62
Elkmound, Cong. ch., W. K. Ogden, 5; do., Rev. H. R. Vaughn, 1, 6 00
Evansville, Cong. ch. 15 97
Fond du Lac, 1st Cong. ch. 83 96
Fulton, Cong. ch. 5 42
Hartford, Cong. ch. 10 00
Hayward, 1st Cong. ch. 19 00
Janesville, Cong. ch., S. C. Cobb, 10; do., J. T. and F. H. Wright, 10, 20 00
La Crosse, 1st Cong. ch. 223 65
Menomonie, 1st Cong. ch. 9 52
Milwaukee, Grand-av. Cong. ch., J. W. Bass, 20; do., A. H. Esbenshade, 10; do., Mrs. F. H. West, 10; do., Mrs. A. G. Leland, 5; North Side Cong. ch., J. B. Davison, 1, 46 00
Ripon, Cong. ch. 54 45
Shopiere, Cong. ch., W. I. Maurer, 2 00
Steuben, Cong. ch. 2 00
Stockbridge, Cong. ch. 8 00
Waukesha, 1st Cong. ch., John McVicar, 25 00
Wheaton, Cong. ch. 5 00
Wyoming, Cong. ch. 3 60—639 27
Legacies.— Beloit, Mrs. Ellen B. French, add'l (less expenses), 679 98
Milwaukee, E. D. Holton, by O. W. Robertson, Ex'r, add'l, 4 00—683 98
1,323 25

Minnesota

Benson, Pilgrim Cong. ch. 2 00
Brainerd, People's ch. 2 00
Duluth, Pilgrim Cong. ch., T. H. Hawkes, Jr., 25; do., H. W. Nichols, 20; do., S. E. Matter, 15; do., W. B. Peck, 10; do., W. S. Woodbridge, 10, 80 00

Lyle, 1st Cong. ch. 15 35
Minneapolis, Plymouth Cong. ch., toward support Rev. Alden H. Clark, 88; do., Wm. G. Crocker, 25; do., E. A. Strong, 25; do., Louis L. de Mars, 5; do., Emma Hood, 5; do., J. A. Crosby, 2; do., S. J. Rogers, 1; Fremont-av. ch., 103; do., Rev. C. A. Hilton, 5; do., H. Tradewell, 5; Vine-st. Cong. ch., 32.15; Lowry Hill Cong. ch., J. Rosholt, 15; 5th-av. Cong. ch., J. M. McBride, 10; Como-av. Cong. ch., Chas. M. Way, 10; Forest Heights Cong. ch., Rev. S. M. Humby, 5; Park-av. Cong. ch., O. S. Chapman, 3; Oak Park Cong. ch., F. E. Parmelee, 1; Rev. M. B. Morris, 10, 350 15
Northfield, Friend, 50 00
St. Paul (Merriam Park), Olivet Cong. ch., for Hulakegh Mission, 56.51; People's Cong. ch., 25, 81 51
Sherburn, Cong. ch. 5 00
Wayzata, Cong. ch. 2 00——588 01

Iowa

Ankeny, 1st Cong. ch. 5 00
Burlington, Cong. ch. 32 31
Corning, Cong. ch. 14 71
Council Bluffs, N. P. Dodge, 100 00
Davenport, Edwards Cong. ch., toward support Dr. Chas. E. Clark, 76.34; Ger. Cong. ch., 5, 81 34
Des Moines, Greenwood Cong. ch., C. E. Laird, 25 00
Eldora, 1st Cong. ch. 43 20
German Township, Cong. ch. 1 71
Hartwick, Cong. ch. 10 00
Lemars, Cong. ch. 6 60
Manson, Cong. ch., Rev. H. J. Wilkins, 5 00
Sergeant Bluff, 1st Cong. ch., E. Dewey, 10 00
Sioux City, N. Jenness, 5 00
Webster City, Friends, 47 00——386 87

Missouri

Breckenridge, Cong. ch. 22 50
Kansas City, Beacon Hill Cong. ch., W. P. Holmes, 10; Ivanhoe Cong. ch., W. A. Bonniwell, 1, 11 00
Maplewood, Cong. ch., J. G. Nelson, 10 00
Neosho, 1st Cong. ch. 30 00
St. Joseph, Tab. Cong. ch., for Sendai, 30 00
St. Louis, 1st Cong. ch., 505; Pilgrim Cong. ch., A. W. Benedict, 50, and W. B. Homer, 25; Union Cong. ch., Frank Morgan, 5; Fountain Park ch., W. F. Wright, 1; Maude C. Williams, 20, 606 00
Webster Groves, Cong. ch., C. A. Baker, 20; do., Jas. F. Allen, 5; do., Mrs. Jas. F. Allen, 1, 26 00——735 50

South Dakota

Yankton, 1st Cong. ch., Prof. Smith, 25 00

Nebraska

Hallam, Ger. Cong. ch., 3; do., Ladies' Aid Soc., 10, 13 00
Lincoln, Plymouth Cong. ch., H. H. Loughridge, 10, and H. V. Hoagland, 5, 15 00——28 00

Kansas

Lawrence, Plymouth Cong. ch., Rev. W. W. Bolt, 10 00
Neosho Falls, Cong. ch. 6 88
Severy, Cong. ch. 12 45
Topeka, 1st Cong. ch., toward support Rev. Thomas Gray, 75; do., W. M. Crosby, 25; do., J. R. Sargent, 1, 101 00——130 33

Montana

Great Falls, Cong. ch. 30 00

Colorado

Denver, 1st Cong. ch., 75; 3d Cong. ch., 7, 82 00
Fort Collins, Ger. Evan. Cong. ch. 5 00——87 00

Young People's Societies

Illinois.—Champaign, Y. P. S. C. E., 17.45; Mazon, Park-st. Y. P. S. C. E., for native helper, India, 10; Oak Park, 2d Y. P. S. C. E., for MacLachlan Fund, 10, 37 45
Michigan.—Ann Arbor, Y. P. S. C. E., for Lee Fund, 10; Breckenridge, Y. P. S. C. E., for Shao-wu, 7.50, 17 50
Wisconsin.—Eau Claire, 1st Y. P. S. C. E. 5 00
Minnesota.—Lyle, 1st Y. P. S. C. E., for Mt. Silinda, 8 00
North Dakota.—Amenia, Y. P. S. C. E., 1.55; Anamoose, do., 4.60, 6 15
Nebraska.—Santee, Y. P. S. C. E., toward support Rev. E. B. Haskell, 9 00
Kansas.—Wellington, Y. P. S. C. E., for native preacher, India, 16 00
Montana.—Columbus, Y. P. S. C. E., toward support C. C. Fuller, 5 00
Colorado.—Denver, Y. P. S. C. E. 25 00
129 10

Sunday Schools

Alabama.—Beloit, Union Cong. Sab. sch., for native preacher, Zulu Mission, 3 80
Texas.—Helena, Cong. Sab. sch. 2 00
Illinois.—Champaign, Cong. Sab. sch., 1.05; Galesburg, East Main-st. Cong. Sab. sch., 9, 10 05
Michigan.—Eaton Rapids, 1st Cong. Sab. sch. 1 83
Wisconsin.—Madison, Pilgrim Cong. Sab. sch., add'l, .50; Platteville, Cong. Sab. sch., 11.89, 12 39
Iowa.—Des Moines, Greenwood Cong. Sab. sch. 15 12
45 19

PACIFIC DISTRICT

Arizona

Prescott, Walter Hill, 50 00
Tempe, Cong. ch., of which Rev. Daniel Kloss, 5, 10 00——60 00

Utah

Ogden, 1st Cong. ch. 10 00

Washington

Elk, 1st Cong. ch. 15 05
Everett, Cong. ch. 28 12
Prescott, Carpenter's ch. 6 07
South Bend, Cong. ch. 3 30
Steilacoom, Cong. ch., for Bailundu, 18 00
Sunnyside, 1st Cong. ch., M. D. Clarke, 5; do., W. M. U., 10, 15 00——85 54

Oregon

Beaver Creek, St. Peter's Ger. Cong. ch. 5 00
Forest Grove, Cong. ch., Rev. H. L. Bates, 10 00
Portland, 1st Cong. ch., toward support Rev. and Mrs. Geo. W. Hinman, 100 00——115 00

California

Bakersfield, Miss H. F. Buss, 5 00
Beckwith, Cong. ch. 2 50
Benicia, Cong. ch. 15 25
Berkeley, J. K. McLean, 30 00
Fitchburg, Cong. ch. 11 00
Nordhoff, Mrs. J. R. Gelett, 10 00
Petaluma, 1st Cong. ch. 82 05
Pomona, Pilgrim Cong. ch. 66 11
Redlands, 1st Cong. ch. 200 00
San Diego, Logan Heights Cong. ch. 6 75

San Francisco, 1st Cong. ch., toward support Dr. H. H. Atkinson, 364 16
San Lorenzo, Christian Union ch. 18 50
Santa Ana, Cong. ch. 2 00
Villa Park, Cong. ch. 2 50——815 82

Territory of Hawaii

Honolulu, Chas. M. Cooke, 50; Rev. and Mrs. J. T. Gulick, 50; Mrs. M. S. Rice, 50, 150 00

Young People's Societies

IDAHO.— New Plymouth, Y. P. S. C. E. 5 00
WASHINGTON.— Columbus, Jun. Y. P. S. C. E., .50; Seattle, Edgewater Y. P. S. C. E., for Shao-wu, 30; do., Columbia Y. P. S. C. E., for native preacher, Madura, 15, 45 50
CALIFORNIA.— Fresno, Zion's Ger. Y. P. S. C. E., 5; Los Angeles, 1st Y. P. S. C. E., for Mt. Silinda, 30; Ventura, Y. P. S. C. E., 15, 50 00
100 50

Sunday Schools

WASHINGTON.— Steilacoom, Cong. Sab. sch., for Bailundu, 7 00
CALIFORNIA.—Oakland, 1st Cong. Sab. sch. 57 37
HAWAII.— Hilo, 1st Cong. Sab. sch. 10 20
74 57

MISCELLANEOUS

Turkey

Constantinople, A drop for the million bucket, 50 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY

Rev. Wm. T. Gunn, Embro, Ontario, *Treasurer* 967 89

For native preacher, Madura, 40 00—1,007 89

Additional Receipts

Through Messrs. Kidder, Peabody & Co., Boston, for work in Macedonia and Bulgaria unless otherwise specified. Names of donors of less than $2 omitted to save space.

MASSACHUSETTS. — Boston, Friend, .82; do., Friend, .74; Cambridgeport, Friend, 1.22; Haverhill, Friend, 1.43; Salem, Friend, 1.47; Waverley, Friend, 1.27, 6 95
CONNECTICUT.— Norwich, 2d Cong. ch. 4 15
NEW YORK.— New York, Friend, 1 22
NEW JERSEY. — Ridgewood, Rev. E. R. Atwater's daughters, 2 45
ILLINOIS.— Evanston, 1st Presb. Y. P. S. C. E., 5.25; Oak Park, Friend, 1.14, 6 39
NEBRASKA.— Lincoln, Friend, 1 35
22 51

St. Paul's Institute

Income and contributions received, 1,250 00

MISSION WORK FOR WOMEN

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part, 13,004 14

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 2,505 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

Miss Mary C. McClees, Oakland, California, *Treasurer* 85 00

Additional Donations for Special Objects

MAINE.— Bangor, Hammond-st. Y. P. S. C. E., 10, and Y. M. C. A. of theological seminary, 10, all for use of Rev. T. S. Lee; Portland, James P. Baxter and Wm. W. Brown, toward support D. C. Churchill, 200; Presque Isle, 1st Cong. ch., for work, care Rev. A. E. LeRoy, 1.25, 221 25

NEW HAMPSHIRE. — Bennington, Mrs. Nathan Whitney, for pupil, care Miss Ellen M. Blakely, 25; Rochester, Mrs. M. P. Horr, for school, care Rev. H. K. Wingate, 10, 35 00

VERMONT.— Middlebury, Y. P. S. C. E., for work, care Miss Isabella M. Blake, 20 00

MASSACHUSETTS.— Andover, Abbot Academy, for pupil, care Miss Agnes C. Salmond, 25; Boston, 2d Cong. Sab. sch. (Dorchester), for native helper, care Rev. C. R. Hager, 10; do., Corner stone class of Berkeley Temple, for repairs Sardovan chapel, 5; do., Mrs. Zenas, for work, care Rev. C. R. Hager, 5; do., Miss M. Buswell (Dorchester), toward building Inanda Seminary, 2.50; Cambridge Young People's Alliance of 1st Cong. ch., for pupil, care Miss C. E. Bush, 25; Chicopee, Rev. H. P. Woodin, for work, care Rev. E. H. Smith, 5; East Northfield, Y. W. C. A., Northfield Seminary, of which 25 is for work, care Miss N. N. Russell, 25 for pupil, care Rev. J. S. Chandler, 25 for do., care Miss Fidelia Phelps, and 10 for Marsovan Girls' School, 85; Fall River, Chinese Y. P. S. C. E. of Central ch., for native preacher, care Rev. C. R. Hager, 60; do., Eunice A. Lyman, for work, Marathi, 10; Gloucester, Trinity ch., Friend, for native teacher, care Rev. R. A. Hume, 35; Holyoke, 2d Cong. ch. Friday Club, for pupil, care Miss Susan R. Howland, 5; Lincoln, Y. P. S. C. E., 25, and Hattie Harding, 10, all for pupil, care Rev. Edw. Fairbank; Malden, 1st Cong. ch., Guild of the Silver Cross, for native preacher, care Rev. C. R. Hager, 30; do., Jun. Y. P. S. C. E., for Okayama Orphanage, 1; Medway, Village ch. Ladies' Benev. Soc., for pupils, care Mrs. R. Winsor, 20; Marlboro, Union Cong. Sab. sch., for work, care Dr. C. R. Hager, 3; Newton Center, Bartons, for orphan, care Miss Belle Nugent, 10; Northboro, Cong. Sab. sch., for Okayama Orphanage, 6.20; Springfield, Memorial ch., for Shansi, 2; do., Mr. and Mrs. R. A. Clark, for medical assistant, care Dr. and Mrs. F. F. Tucker, 15; Stoughton, Y. P. S. C. E., for school, care Miss Julia F. Winter, 12.25; Whitman, Cong. ch., for work, care Rev. E. Fairbank, 20.45; Worcester, Miss E. C. Wheeler, for Albanian work, 5; ——— Walker and Harding families, for Walker Memorial in Diarbekir, 107, 539 40

RHODE ISLAND. — Providence, Mrs. C. E. Tilley, toward building Inanda Seminary, 2 50

CONNECTICUT.—Bridgeport, Park-st. Cong. ch., Fullerton Memorial Circle, for school in Ruk, 50; Georgetown, Umpowang Mission Band, for pupil, care Mrs. W. P. Elwood, 20; Hartford, Village-st. Cong. Sab. sch., of which 15 for pupil, care Rev. B. K. Hunsberger, and 7.50 for do., care Mrs. F. E. Jeffery, 22.50; do., Asylum Hill Cong. Sab. sch., Mrs. Luther Burt's class, for pupils, care Rev. H. G. Bissell, 12; do., Mrs. Chas. B. Smith, for pupil, care Dr. G. C. Raynolds, 100; New Britain, South Cong. Sab. sch., Chinese Dept., for native helper, 60, and Bible-woman, 30, both care Rev. C. R. Hager; New Haven, Mrs. Mary J. Prudden, for work, care Dr. and Mrs. J. E. Tracy, 10; Stonington, through Rev. J. O. Barrows, for use of Dr. C. D. Ussher, 6; ———, Friend, for work in Shansi, 300, 610 50

Correction.— In June *Herald* H. P. Topliff, Stonington, should read H. P. Topliff, Wauregan.

New York.— Brooklyn, Mrs. Peter McCartee, for work in Shansi, 10; Buffalo, Mrs. C. H. Frost, through Ellen M. Stone, for extra funds for College and Theological Institute, Samokov, 25; New York, Archibald Cole, for work, care Rev. J. P. Jones, 20; Tarrytown, Mrs. I. G. Bliss, of which 2.50 for school, Adabazar, and 2.50 for American College for Girls, Scutari, 5, 60 00

New Jersey.— Merchantville, Presb. Sab. sch., for pupil, care Rev. R. M. Cole, 25 00

Pennsylvania.—Moosic, J. R., for Shansi, 1; Narberth, Ethel Wallace, toward bed, McLeod Hospital, 12; Pennsburg, Pearle Fisher, for work, care Miss Flora K. Heebner, 25, 38 00

Ohio.— Cleveland, ch. of the Epiphany, for pupil, care Dr. C. D. Ussher, 25; do., Park Cong. Sab. sch., for use of C. C. Fuller, 5; Oberlin, Friend, for school building, Cesarea, 1,000; do., through Rev. F. M. Price, for native teacher in Guam, 60; Painesville, Ruth E. House, for Industrial and Agricultural Institute, care Rev. F. H. House, 1; Springfield, Miss F. W. Frantz, for Shansi, 5; Toledo, 1st Y. P. S. C. E., for native catechist, Madura, 15; do., Washington-st. Cong. ch., for Shansi, 14.75, 1,125 75

Virginia.— Hampton, Hampton Institute, for work, care Rev. J. H. House, 46 81

North Carolina.— Saluda, Sab. sch. of Saluda Seminary, for orphanage in Monastir, 7 26

Tennessee.— Nashville, Fisk University Union ch., for work, care Rev. H. J. Bennett, 10; do., do., Ladies' Miss. Soc. of Union ch., for pupil, Foochow, 3; do., do., Mission Sab. sch. of do., for do., 5; do., do., Y. P. S. C. E., of do., for do., 6; do., Miss Mary Heekill, for do., 1, 25 00

Louisiana.— Welsh, Jun. Y. P. S. C. E., for pupil, care Miss H. G. Wyckoff, 5 83

Illinois.— Chicago, Leavitt-st. Cong. Sab. sch., for pupil, care Rev. T. D. Christie, 26; do., Friends in Leavitt-st. Cong. ch., for do., 21; do., Kenwood Evan. Cong. ch., Mrs. E. G. Gilbert, for work, care Dr. A. H. Smith, 2; Evanston, 1st Cong. Sab. sch., for work, care Rev. H. G. Bissell, 90; do., Mabel Rice, for work, care Rev. S. C. Bartlett, 1; Laharpe, Mrs. Louis Conrady, for pupil, care Miss A. L. Millard, 5; Oak Park, 1st Cong. ch., S. W. Packard, for pupils, care Miss C. Shattuck, 250; Roseville, Cong. ch., Rev. J. R. Beard and friends, for pupils, care Rev. H. G. Bissell, 45, 440 00

Michigan.— Alpena, Cong. ch. Woman's Miss. Soc., of which 25 toward support of Bible-woman, and 5 for pupil, care Rev. H. G. Bissell, 30; Detroit, Brewster, Y. P. S. C. E., for work, care Rev. J. J. Banninga, 6, 36 00

Wisconsin.—Stockbridge, Cong. Sab. sch., for pupil, care Rev. R. Chambers, 7 60

Minnesota.— Minneapolis, 5th-av. Y. P. S. C. E., for Bible-woman, care Miss Emily Hartwell, 5 00

Iowa.— Chester Center, Cong. Sab. sch., for work, care Rev. G. E. White, 7 00

North Dakota.— Grafton, Maria Webster, for work, care Rev. W. M. Stover, 5 00

Nebraska.— Lexington, Jennie L. Yoder, for work, care Dr. H. H. Atkinson, 5 00

Kansas.— Leroy, Mrs. F. J. Riley, for pupil, care Rev. B. K. Hunsberger, 5; Wichita, Fairmount College, for pupil, care Mrs. H. C. Hazen, 15, 20 00

Colorado.— Colorado Springs, Mrs. M. C. Gile, for school, care Mrs. W. O. Ballantine, 5 00

Washington.— Seattle, Mrs. J. F. Pike, for pupil, care Miss J. P. Gordon, 10 00

California.— Claremont, Cong. ch., for native worker, care Rev. G. D. Wilder, 75; Pasadena, 1st Cong. ch., for native preacher, care Dr. C. R. Hager, 30; San José, Miss L. C. Scates, for Ponasang Hospital, 1, 106 00

Canada.— Toronto, John Meldrum, for pupil, care Rev. B. K. Hunsberger, 15 00

MISSION WORK FOR WOMEN

From Woman's Board of Missions of the Interior

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For Bible-woman, care Mrs. R. Chambers,	15 00	
For pupil, Foochow,	10 00	
For use of Miss E. M. Chambers,	37 15	
For pupils, care Miss S. W. Orvis,	10 00	
For Ponasang Hospital,	25 00	97 15

From Woman's Board of Missions for the Pacific

Miss Mary C. McClees, Oakland, California, *Treasurer*

For Bible-woman, care Miss M. F. Denton,	15 00	
For pupil, care Rev. B. K. Hunsberger,	17 00	
For scholarship, care Rev. J. C. Perkins,	15 00	47 00

From the Canada Congregational Foreign Missionary Society

Rev. Wm. T. Gunn, Embro, Ontario, *Treasurer*

For use at Chisamba station,	256 92
	3,824 97
Donations received in June,	51,308 31
Legacies received in June,	4,963 05
	56,271 36

Total from September 1, 1905, to June 30, 1906, Donations, $512,814.90; Legacies, $108,150.74 = $620,965.64.

The Morning Star

Connecticut.— New Britain, So. Cong. Sab. sch.	25 00
Florida.— Melbourne, Cong. Sab. sch.	5 00
Illinois.— Crystal Lake, Cong. ch.	5 00
	35 00

Advance Work, Micronesia

Ohio.— Cleveland, O. C. Saum,	5 00

Abbott Fund

Massachusetts.— Chelsea, 1st Y. P. S. C. E.	9 00
Wisconsin.— Brandon, Mrs. E. S. Jones,	25 00
	34 00

Ruth Tracy Strong Fund

(For work at Beira, East Africa)

For Expense.

Massachusetts.— Boston, Thomas Weston, 25; Dedham, Miss M. C. Burgess, 5,	30 00
New York.—Brooklyn, Agnes M. Bigelow,	5 00
Ohio.— Mt. Vernon, Mrs. W. S. Sperry, 5; Toledo, Carl Spetzer, 5,	10 00
Kentucky.— Berea, Rev. A. E. Thomson,	5 00
Washington.— Seattle, Mary Anna Peck,	5 00
	55 00

Atwater Memorial

Hawaii.— Honolulu, Mrs. Mary Castle and sisters, 500; do., Mr. and Mrs. Wm. A. Bowen, 250,	750 00

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